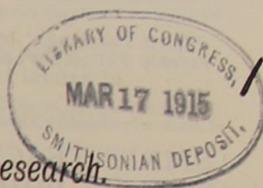


Light:



A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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No. 1,782.—VOL. XXXV. [Registered as] SATURDAY, MARCH 6, 1915. [a Newspaper] PRICE TWOPENCE.

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NOTES BY THE WAY.

Anyone who is acquainted with the inner side of our subject soon becomes aware that many of the more important and convincing evidences of spiritual interposition are never published. Sometimes they are too intimate—they relate to matters so personal and private that those who experience them shrink from making them public. One especial phase of these evidences relates to what a friend of ours calls "the guiding hand invisible." Let us mention an instance or two in general terms—we have first-hand knowledge of some of them. There is a man occupying to-day an important position in business life. Many years ago he was in great need and sorely perplexed as to taking a step that might mean a change of fortunes or fresh disaster. Starting out one afternoon to visit a friend, he felt a curious impulse to change his plan and visit the house of some friends whom he had no particular desire to see. There he received from the lips of a medium a message which made all clear; it was the turning point of his life, and the meaning of the impression which led to his change of mind was explained to him. Nothing of this was known to the friends until after the message was given. Such experiences could be multiplied indefinitely if the subjects of them could be induced to speak.

It is not hard to understand the reticence shown in some cases. Family feuds, personal faults, and—worst of all—that dreadful subject Spiritualism would have to come out if all was to be told. Who would care, for example, to relate how he had received a message from a person scarcely known to him—a medium, of course—describing a departed friend who had appeared and pleaded for remembrance and kind thoughts? The description (in the case we have in mind) was exact and the recipient knew the true meaning of the message and felt poignantly the rebuke it carried. Then there are the cases—we have known several—when the hour brought the man. In this regard we may quote from a letter recently received from a contributor—a man of wide experience of life:—

Mrs. Mary Everest Boole once said to me that if there was one thing she was more sure of than another it was that we come across the right person at the time when we are in need of him. I have found it miraculously true, and it is the one great truth of occultism that I can absolutely testify to by many striking experiences.

That is true alike of individuals and associations working for altruistic ends. Many times has the "friend in need" heard the words: "You have come just at the right time."

If we could see the fabric of life from the point of high vision there is no doubt that we should behold it not as a

thing of shreds and patches, a chaotic medley, but a wonderful mosaic. Lines of connection invisible to us link us with people we have never met but who are destined at some time to play a part in our lives, to cross our path at a moment when they or we are in need of each other. The stress and terror of to-day which we all so bitterly lament is nevertheless playing a part in our spiritual evolution. It is making us increasingly sensitive, and consequently more responsive to the influences of the unseen world. As a consequence we shall infallibly see this "guiding hand invisible" working more conspicuously in life than ever before. While immersed in material concerns we are often deaf and blind to the whispered hints and swift signal flashes addressed to us from the unseen. Impressions come only to the impressible. When we are sensitive enough we shall escape many calamities, for we shall receive the premonition of their coming and act upon it. But beyond that is the matter of faith. Sometimes we have to endure and wait, trusting. How many lovers of literature have dwelt sadly on the tragedy of Chatterton. At the very time when the unhappy boy poet was ending his career by poison, a benevolent patron, struck by the beauty of the poet's work, was on his way to him with assistance. If the poor lad could only have waited! Dulness, faithlessness, impatience—against these things even the gods may contend in vain.

In "The Magic of the Pyramids and the Mystery of the Sphinx," by A. Bothwell-Gosse (Theosophical Publishing Co., 2s. 6d. net) these wonderful tombs—if such they really were—are described in detail. The evidence is conclusive that the pyramids were constructed according to a definite plan. The method whereby the builders were enabled to manipulate such colossal stones and place them in position is not known; but it indicates marvellous mechanical skill and the co-operation of large bodies of men. The masons appear to have been vegetarians, and there is a record of their having "struck" on one occasion because their rations were not forthcoming. The Egyptians were adepts in representing weird figures—a combination of human and animal forms. The question of their signification is not conclusively settled, but it is thought to have been of astronomical or religious import. The book concludes with an account of the Sphinx and the mystery that surrounds its massive figure. For Mr. Bothwell-Gosse the magic of the pyramids seems to lie in their architectural, historical and archaeological features. He scarcely refers to the psychic side of his subject and makes no mention whatever of that pregnant symbolic teaching which many Egyptologists associate with these wonderful monuments.

Recent allusions in *LIGHT* to the nature of the Ego or selfhood lend appropriateness to the following passage which we take from a little work, "The Path of Interior Illumination," by Lovelight (Mrs. Eva Harrison):—

The entire self cannot manifest through a human body. The greater Self—or subliminal self, as some term it—

which is really the super-conscious, is ever anxious to express itself more fully through what is called the conscious self. When that state is arrived at, known to us [the spirit communicators] as the State of Union, the conscious mind is made conscious of the larger consciousness on the spiritual plane and becomes consciously united to it. There is a ceremony of rejoicing over the extension of the conscious mind and its union with the super-conscious, for it is through the attainment of that state that the whole conscious self—the Ego—can rise above the mists of earth's illusions and step on to the platform of Reality.

Doubtless those flashes of a higher consciousness which visit some of us at rare moments are premonitory hints of that exalted state. In a consideration of that state is probably to be found the key of many problems familiar to students of Spiritualism.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, MARCH 18TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS McARTHUR

ON

"THE PROBLEM OF THE RESURRECTION: A PSYCHIC SOLUTION."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

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Meetings will also be held in the Salon on the following Thursday evenings:—

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

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FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, March 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, March 11th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Assyria: Its Temples, Faith and Symbols."

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

MEDIUMSHIP AND SPIRIT HELPERS.

By HORACE LEAF.

The inequalities of human nature have never been satisfactorily accounted for. Why should one person be born rich and another poor? Or, why should one be clever and another foolish? Whoever has watched a dull boy endeavouring to solve a proposition which a sharper schoolfellow has found easy will realise the sense of shame, chagrin and envy which the unfortunate student sometimes feels. Nature certainly seems unjust to him and he usually thinks she is. If philosophy has not yet succeeded in explaining the reason for this, it has left us without some consolation, for whatever may be the inequalities of life, there is equal merit due if we do our best in the circumstances in which we are placed.

But, alas, people are not usually philosophical; they prefer to judge by effects rather than by causes, because they cannot always know the latter, and thus praise frequently goes astray. "The Lord looketh on the heart," says the Bible. He understands. At the very beginning we see this human fault. It is the clever child that is loved and praised, and the school teacher is usually an active agent in the mischief that results. Nothing is more harmful to young minds than to see a naturally clever child held up as an example to its less talented fellows. It may flatter the vanity of the chosen one, but it tends to canker the hearts of the others. The qualities which should be selected for praise in children are application, honesty, and industry, and even then we need to be very careful. Some geniuses are more indebted to the gifts of Nature than to anything personal. They could not help themselves; the inspiration forced them to act. There was for them no long period of investigation, no careful analysis, no abortive efforts until the goal was at last achieved; the truth discovered itself and selected them as the channel through which to flow into the world. We are grateful to them, of course. Could we be aught else since they have added to our understanding and happiness? But the individual who really deserves our praise is he whose abilities are the outcome of his own labours, who, when cast down with failure, rises again, determined to conquer. His achievements may not be so useful as those of the born genius, but they are due to his own efforts.

It should be unnecessary to remind people of this simple truth, but unfortunately it is not. This erroneous method of judgment is as old and almost as universal as mankind, and it creeps in on every possible occasion. Let us take mediumship, for example. People are no more responsible for their psychic gifts than for their lives. Nature has bestowed them in an apparently promiscuous fashion. An undesirable individual may have a very desirable gift, and *vice-versa*. The only thing we can control to any extent is the development and use of the powers, and even these are sometimes beyond us. When fully developed they may fall in one case far short of the standard reached in another. Who is to blame for this? Not the medium, we may be sure. The fact is, the gift must be taken on its merits, and the imperfect psychic not blamed, but encouraged by sympathy and appreciation, for he would prefer the superior to the inferior gift. There is, moreover, an especial reason why this attitude should be taken in connection with mediumship, for mediumship is usually accompanied with great sensitiveness on the part of the medium, and forms one of the lines of progress leading to the enlightenment of mankind on the important question of survival. It refers to beings in other worlds as well as to the dweller in this one. Harsh treatment is apt to cause the withdrawal of the psychics or of their spirit-friends from the service of an ungrateful humanity.

It is too early, however, to expect the general public to see the matter thus, it is far too materialistic in its outlook. But Spiritualists should know better. Mediumship is too often viewed as a commodity on the market, and people are more concerned with getting what they conceive to be money value than with the earnest pursuit of truth. But we should never forget that the spirits themselves gain no material compensation for their work in demonstrating their existence. They give their service freely (under conditions, the difficulty of which we can only

aintly understand), so that they may teach us what they already now, and bring us comfort and encouragement. One person cannot appreciate the value of a test to another. What seems to be a vague sentiment to the looker-on, which he or anybody else could say if he only knew the circumstances, may be of the highest value to the recipient. The looker-on cannot give that word because he does not see the heart of the person concerned, while spirits often can.

One of the best tests I ever received was at a direct voice séance, where the spirit of a young friend of mine spoke to me. He was unable for some reason to give his name, but he referred to a matter known only to himself and me of such a character that it constituted a great part of the value of the test; whilst his emphatic and repeated request to me to tell his mother that he still lived showed that he remembered his previous atheistical professions.

Of all the spirits who manifest through mediums the greatest debt is owed to the guide and controls. Some of these spirits seldom or never manifest through their instruments, being content to labour unseen and unheard so as to enable other spirits to communicate with their friends, and when they do so themselves it is usually for the production of better results. We know so little of their side of the question that we are apt to overlook its existence. Theirs is a labour of love, and their reward is very often harshness and scepticism. Much of their work is imperfect, a fact which is eloquent of the difficulties they have to overcome; and if investigators are sometimes disappointed they are not more so than the guides who see their efforts wasted. Of course, they vary in their powers—we all vary—but that is not their fault. They can do no better than the conditions will permit. They strive for years to improve their usefulness, all for our sake, and in the end age or work tells its tale on their mediums and their gifts weaken, for the same laws apply to the use of psychic powers as to ordinary capabilities.

We should be careful not to condemn the less advanced amongst the spirit workers, for we cannot know what good they may be doing in their own way. Besides, it does not follow that because a control appears to be illiterate that he really is so. The extent of those mysterious "earth conditions," which limit the process of control or communication, we do not yet know; that they exist we have ample evidence. An ill-spoken spirit guide may in his native condition be a highly evolved spiritual being who voluntarily suffers the unpleasant limitations of the physical world and of mediumship to be of use. The uncertainty of conditions renders it very dangerous for anyone to pass judgment upon a medium's guides. In the presence of different people the phenomena may undergo remarkable changes. Sometimes this is due to the sitter, although he may be in no way responsible. The different modes of working adopted by the spirit people must also be taken into account.

Already the world is deeply indebted to these unseen helpers, who are working a wonderful change in all departments of human thought and activity. Theology is being spiritualised, science is being revolutionised and rendered less material in its outlook, its field of operation is being vastly extended, and mankind in general is feeling the beneficial effects of a knowledge of the continuity of life. Let us, then, welcome as brothers, sisters, and teachers these spirit people, never subjecting them to unkindness nor thoughtlessly condemning them, lest we close a door through which angels pass.

CONTEMPT is a dangerous element to sport in; a deadly one if we habitually live in it.—CARLYLE.

IMMORTALITY.—The hope of immortality transfigures this passing, transient life, and invests it with a glory of infinite possibilities. It is a challenge to the soul to aspire to and strive after a perfection which otherwise would be vain even to dream of. In the light of immortality, no ideal is too high to be followed and achieved. No matter how few rungs we may have succeeded in climbing in this life, if we have set our foot on the ladder there can be no doubt that in the life eternal we shall reach the highest rung. Finally, we may think of eternity as perfecting all life's imperfections, completing all the world's incompleteness. "On earth the broken arc, in heaven the perfect round."—H. S. HAYMAN.

THE MYSTERY OF THE ORIGIN OF EVIL.

In his article on this subject in *LIGHT* of the 13th ult. Mr. Charles E. Benham expressed the view that "the actual origin of evil seems to be one of the insoluble problems of theology." We can see something of the place and purpose of what we call evil, but, as our contributor pointed out, a complete solution of the problem is at present beyond us; human intelligence being very limited cannot arrive at an understanding of the origin and source of evil. Some active intellects amongst our readers, however, are always glad of "something craggy" in the way of problems, and Mr. Benham's article has provoked some replies, thoughtful and suggestive, but hardly touching the central issue.

Mr. J. Harold Carpenter writes:—

This fascinating problem which has exercised the minds of so many thinkers in the past, and still exerts its influence, especially in this present age, upon all whose souls have been touched by the contemplation of suffering, has been classed among the insolubles of human theology.

But is the mystery insoluble? Has God really so conditioned man that it is impossible for him to solve a problem which so intimately concerns his relationship with the Author of his being? Or is it that he is too much inclined to attempt such solutions from an unduly limited outlook, and too little disposed to endeavour to view his problems from a greater altitude of spiritual discernment and understanding? The man in the valley has not the extensive view of the one on the mountain top, and may well become lost in the tangled ways that lie at the feet of the hills. Is it not possible, therefore, to place oneself sufficiently in sympathy with God to obtain an understanding, however limited, of the general principles upon which the universe is founded? For it must be evident that only by this means may the problem of the origin of evil be solved.

Of this we may be sure, that in order to place the mind in sympathy with Divine Truth, we must be prepared to abandon the standard by which we are accustomed to judge things. For instance, with Deity there can be no such thing as solid, liquid and gas, none of those physical attributes by which we are wont to measure and classify that which we call matter, that is to say, according to the effects it produces upon our senses and the resistance it offers to our wills and bodies. And in considering this problem of evil, may it not be that once again we are measuring effects of which we are sensible and classifying them according to our own standard? Can we be quite sure that there is such a thing as evil in the eyes of God? And what do we mean by Good and Evil?

What a variety of opinions we should receive, and how conflicting they would be if this question were put to a member of every class of society, not only in this world, but in every spiritual community throughout the spheres. The victorious savage sees nothing so good as war; and would the workman in a civilised country have the same idea of evil as the priest, or would the priest agree with a denizen of some spiritual sphere? And yet all these varying opinions may be summed up briefly in the words: "That which is harmonious to myself is Good; that which is discordant to me is Evil."

The idea of good and evil really depends upon the physical, mental and spiritual condition of the individual concerned; and just as one man's meat may be another's poison, so an evil in one may be a virtue in another. Hence arises the necessity for us to prevent another from creating the discord which distresses us; and upon this principle which, when all is said and done, is purely of a selfish nature, all the laws of society are founded. Some place the discordant person under restraint and punish him because their idea of good or harmony is outraged; others, who have developed a deeper idea of goodness, seek to reform him; and all with the one idea of endeavouring to prevent the discord from which they suffer on his account, either physically, mentally or spiritually. And it is just because individuals of various degrees of development exist side by side upon this physical plane that they possess this consciousness of evil, a consciousness which is compelling the human world to develop, urged onwards and upwards, however slowly, by the never ceasing efforts of those who have progressed further along the great royal road than their fellows.

What should we and countless others be without evil? What should we do, either now or throughout the eternity ahead, if there were no work to be done, no discord to subdue and turn into harmony? The playing of golden harps and the eternal singing of psalms would indeed be the only alternative to a life of utter monotony, except that the meaning of monotony would be unknown. We, as individuals with the possession of free-will, which is limited only by our ignorance of the divine laws which govern us, and of which, therefore, we have to learn, owe

all that we prize most, every virtue we possess, every lofty ambition, every spiritual instinct, to this discord which we call evil; and without this condition of man's own making the whole spiritual universe would be in a state of stagnation. Therefore, how can we speak of evil in connection with Deity?

Thus, when we begin to surrender the standard by which we measure and judge the things which affect us, when we try to place ourselves in closer sympathy with God's wisdom, when we rise above the conflicting conditions in which we find ourselves and journey to the mountain top of spiritual discernment, do we not begin to find that the discords in the valley below melt into the broader outlines of the view we obtain, and do we really discover that which we call evil?

Surely it is in this spirit that these problems should be faced; and here we find a labour worthy of every sincere and earnest mind, one that will call forth all its possessions of patience and will, the unremitted task of seeking to focus all its powers of concentration upon God's idea of evil, and not upon that which evil seems to be. And the reward is worthy of the attempt to gain it; for as, little by little, the problem unfolds, so does the grandeur of the solution increase. Maybe the mind will fail in all its attempts to express in words that which it finds for the benefit of others; and for many a year the mystery may seem to defy the endeavour of human theology to solve it; for the sublime beauty of the solution surpasses human words, and mind and spirit can do little else than bow before its majesty. But he who seeks in the right way may surely find; and in the hour when the truth is seen and known, the mystery of evil is a mystery no longer; for all is found to be good, in that it is wise, and therefore of God.

Mr. J. M. Ewan, in the course of a letter covering other subjects, writes:—

In reading the article, "The Mystery of the Origin of Evil," I wondered whether we could fathom the origin of anything at all, and whether everything was not always in existence only to be realised as our powers of apprehension developed. All truths are relative. Evil is relative. I should say evil became a fact to us with the dawn of intelligence, and is relative to the degree of intelligence developed.

It is to be remembered that the problem of evil and its origin has exercised some of the highest intellects of the world from the dawn of history. We think Mr. Benham is right in regarding it as inscrutable, just as are some other problems about which the minds of philosophers have continually revolved. But that is not to say that with the advance of intelligence we shall not gain a larger and juster apprehension of their meaning. Some things must always remain beyond our comprehension, but having so much to support the idea that the Universe is governed with infinite wisdom and beneficence we can surely confide that these are quite as operative where we cannot trace them as where we can. And that is where faith finds its place. We have found that evil has its uses, and that in the evolution of life Use is the first principle, unfolding, as a recent contributor pointed out, the progressive forms of Justice, Power, Beauty, Aspiration, and Harmony. So that if we cannot solve the origin of evil, we can at least trace something of its career in the outworking of good, from the clash and tumult of the physical world to the harmonious activity of more spiritual conditions.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 7TH, 1885.)

Electricity and magnetism are not intelligences. By their means it is indeed possible to transmit messages, questions or answers, from one place to another, and to reproduce them in speech or in writing; but there must be an intelligence at the other end of the line. It is utterly inconceivable that electricity or any physical force should of itself combine letters into words and words into intelligible sentences, conveying often a precise and accurate reply to a question put. It is known that an electric commotion passing over a telegraphic system will sometimes set the instruments at work; but the messages thus sent are mere random combinations of letters, which never—save by rare chance—form even a word, and never certainly an intelligible combination of words. . . . The writing, it seems to me, must indubitably be produced by some intelligence.

—(From an article on Psychography in "The Journal of Science," reproduced in LIGHT).

ANSWERS TO QUESTIONS.

MESSAGES AND VISIONS.

At the usual weekly meeting held at the rooms of the Alliance on Wednesday, the 24th ult., Mrs. M. H. Wallis's control, "Morambo," answered written questions from the audience. A selection from the replies given are epitomised below.

To an inquiry as to whether the many communications which are given with the accompaniment of great names and which appear in point of quality to be unworthy of their source might not have a purely mundane origin, the control said this raised a question with which he had frequently dealt in the past—the question of identity. Some persons thought that if a psychic message did not bear a "label" it was of no value, whether in itself it was really valuable or not. But the majority of spirit workers, so far as his experience went, preferred to adopt a name which had a meaning to themselves, although it might mean little or nothing to those on earth, rather than the name which referred to their identity when they dwelt in mortal conditions. He did not quite agree with the suggestion that there were a great number of such communications as those referred to in the question. Certainly communications of a trivial kind had been ascribed to those from whom something more worthy of their reputation might justly have been expected, but on the other hand many things of value had been given without any special claim being made as to the distinguished character of the source from which they came. In any case the obstacles to clear transmission of spirit messages had to be considered. Unfavourable conditions might prevail, the instrument might be "out of tune," and the message consequently fall short of the standard imposed by those who looked for high thought clothed in beautiful language. He quite agreed with a suggestion made by the questioner that if the truth expressed was of a high impersonal quality it had no need of a "label"; those who had been great thinkers on earth were not usually anxious that their identities should be proclaimed in connection with their communications addressed to those on earth. They preferred that what they gave should stand on its own intrinsic merits. But it was to be remembered that when a great name was in question some persons set up a standard which was not only the standard represented by the utterances of the great man in earth-life but the standard of utterance which it was expected he should adopt. If it fell below this expected standard it was dismissed as valueless. It was better that a message should be weighed and judged for itself and without reference to the particular name attached to it.

To another question as to whether visions as a general rule were coloured by the mind of the seer so that a spirit would be seen by a religious seer as a winged angel, by a Theosophist as a Mahatma, or by a superstitious peasant as some being of a supernatural order, the control replied that visions came in varying ways, and when of a spiritual nature had to be presented through the particular mental and psychic atmosphere which prevailed in the circumstance. In the pure spiritual condition a clear presentation might be made, but in duller conditions there might be some degree of dimness in which the imagination of the seer might have scope. Frequently in such case there was an unconscious shaping and clothing of that part of the vision which was obscure. A certain "filling in" of the picture would take place in accordance with the attitude of mind of the observer. An indistinct appearance of the shoulders of a figure seen would give opportunity for the addition of a pair of wings, for instance. Expectation played a part in the matter in many cases. A theological seer would, of course, expect to see an angel, while as to the Theosophist of a certain school, it might be that the appearance of a very reverend-looking spirit would lend colour to the idea that it was a Master. Nevertheless it was a fact that in spite of all these difficulties a very clear presentation of the actual scene could be made almost independently of the expectations of the seer concerned—the spirit might be seen clearly without involving any idea that it was anything but a spirit being of the true type. It was to be remembered that many spirits when showing themselves sought to present the appearance they bore on earth for the purpose of conveying

their identity, and so there might be a certain obscurity of outline instead of a clear presentment. It was always advisable to avoid that attitude of expectation which demanded that a spirit should show itself in accordance with what the seer might consider to be the "fitness of things," corresponding with his thought rather than with the actual facts. In ancient days, for example, it was the custom to ascribe all messages and visions to the direct manifestation of "the Lord" instead of making any attempt to discover who was actually concerned in the manifestation.

Another questioner asked for reasonable ground for the belief expressed a fortnight before (through another medium) that the souls of animals passed at death into the Great Oversoul, but that in the case of domestic animals their soul existence might be prolonged by the affection of their owners. "Morambo" replied that he did not wish to speak dogmatically, but this belief was much in accordance with his own thought. He ventured to formulate the theory that love was the great power which held all in existence. As God was love and His love for man could not cease, that love held man in being. Man was like God, he was a child of God, but his love could change and cease. If his love for the animal could live eternally, the animal's life would be eternally manifest, instead of being reabsorbed at the process of death into the great ocean of spirit.

A STRANGE EXPERIENCE.

THE TRAGEDY OF A SOUL.

We have received from Miss E. Katharine Bates the following account of a recent psychic experience. We gather that it is not the first of its kind, and that some of these visitations have had a deep meaning and have eventuated in results of practical value—the moral regeneration of a life, for example. However one may look at the present case, it at least possesses interest from the side of experimental psychology.

February 14th, 1915. 8.30 p.m. Present: Mrs. Nelson Rivers and E. Katharine Bates.

Mrs. Rivers was resting after a long day and I was sitting by the drawing-room fire knitting a cholera belt. Feeling that some unseen friend was wishing to speak to me, I put my hand on a very small "occasional" table of dark polished wood. I asked in turn if it were G. Eliot, W. T. Stead, Richard Hodgson. "No" was given each time.

E. K. B.: "Is it a male or female?" Answer: "Male."
E. K. B.: "In the body or out of it?" Answer: "In the body."
I then gave the name of a very intimate man friend who understands these matters. "No" again.

E. K. B.: "Then please give me your name or initials at least. I will give you the alphabet" (explaining the method). The following message was then rapped out, by the table rising at each letter required:—

"Wilhelm—I am overwhelmed by the enormities of my lower self. I entreat you to pray for me. I am entirely separated from him and have absolutely no control over him; but it is my wretched fate to watch his senseless vagaries and blasphemous self-delusions. I cannot reach him without help. My power can only be exerted by making a battery with some other being, who will take pity on my sad condition. In God's name and for the sake of humanity, I implore you to do so. It is too awful to be tied hand and foot and to be compelled to watch his mad and wicked career, and yet be unable to check this terrible bloodshed and loss of valuable lives. If the link between us could only be normal once more, I might do something for the cause of humanity and to save his soul even yet. And to save also his most miserable country from the worst that must otherwise fall upon it. Think what that would mean, not only for us, but for all of you. All I need is to get once more into normal touch with him." (Here I asked "Wilhelm" if his lower self were obsessed by a devil?)

"Not quite, as you understand the word. It is a devil, but the devil of his own lowest self.

"To be incarnated and yet divorced from the higher self; that is hell; that is the worst sort of devil. Thank God it is very rare, but it has happened in my case, owing to the horrible and blasphemous teachings he has imbibed, and the insane vanity, unchecked through circumstances, and therefore absolutely uncontrolled. And this virus has infected the whole nation, whom the same influences have made victims. Help me to reach him! That is all I ask. The rest is in God's hands; but He has given me the chance of obtaining the right conditions for my release and work of redemption. Nothing on my side shall be wanting in taking advantage of this merciful opportunity. Do not lightly reject this appeal."

MORE WAR PROPHECIES.

Public interest in prophecies regarding the war appears to have suffered no abatement, though the prophets continue to disagree. While some see the end as near at hand, others look forward to a long continued struggle. Alan Leo, in his newly published little book, "When the War will End," to which we referred last week, holds that it cannot last beyond next spring, and may conclude in the coming autumn:—

In October the Kaiser will be able to make the most favourable peace terms he is ever likely to obtain at any future time. Should he persist, however, in putting his fate to the test in the attempt to win or lose it all, then the war will continue into the spring of the year 1916, when the fall of the House of Hohenzollern would become complete.

With regard to the progress of the campaign, Mr. Leo says:—

From March 10th to April 16th, Germany will put forth her greatest efforts, and then her star will begin to wane. From the new moon of April until the end of May, Britain and France will put forth their greatest efforts, and those efforts will be of such a decisive and determined character that the beginning of the end of the war should be seen during the month of June.

About October the influence of the planet Jupiter, the "peace" planet, becomes so powerful that peace could then be secured on favourable terms to all concerned.

On or about March 24th some very terrible conflicts will take place, involving serious loss of life, and a great naval battle will be fought on the high seas. The new moon of March, 1915, is one that points very clearly to a great naval contest between the nations, especially between Britain and Germany.

During April Britain's star is culminating with glorious brilliancy, and from the new moon of April 14th onward the Allies will score victory after victory, and will succeed in driving the Germans further and further back to their own land. During the month of May great trouble comes to the Kaiser, arising out of some apparent success. He will be betrayed by his own people, and an unwise move on his part will bring eventual ruin.

"Sepharia," on the contrary, in a recent letter addressed to a contemporary, declares that "neither this year nor next will see the termination of this war against war. . . . The year 1918 will undoubtedly be the year of peace"; and in a letter to LIGHT he points to the recent Russian defeat as confirming a forecast in his brochure "The Great War," based on the fact of Jupiter leaving Russia's ruling sign in February, 1915.

The followers of Joanna Southcott claim that their leader was a true prophetess, and point to the following predictions:—

Our foes (the French) to become our friends.

The Eagle is the foe we have to fear.

Two monarchs to plan a great war (one said to be Prussia).

"Daily presents to England will flow."

The French would never suffer a Monarchy over them. (Foretold at the height of Napoleon's power).

Land will prove to be the best investment during the troublous times.

The earthquake at Messina.

England to possess Egypt.

Only one nation to be lost to Europe, and that is Turkey, because of the power Satan has in men's hearts there.

"The Germans they are in your land."

Our ships foretold to founder.

The War to end in Turkey.

London's judgments to begin overhead. (This was published from MSS. in 1912.)

England promised to be delivered from the foreign enemy according to Joanna's prayer; but the sound of war will be heard in our land.

It need hardly be pointed out that in publishing these and other predictions of an occult and mystical character, we in no way endorse any of them. Some of them, as will be seen, are hopelessly at variance, but they belong in a greater or less degree to the realm of psychology and offer a not unprofitable study. Those who take no scientific interest in them will at least find entertainment in observing how far they coincide with future events.

MAN must pass from old to new,

From vain to real, from mistake to fact,

From what once seemed good to what now proves best;

How could man have progression otherwise?

—BROWNING.

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THE APPEAL TO REASON.

When the treasure-hunters of the world, finding no longer any special lure in "heaps of unsunned gold" or buried hoards of jewels, turn their attention to things more precious, because more permanent, it is conceivable that they will light with astonishment on some great spiritual philosophies which have lain in the background neglected in favour of systems of temporary interest adapted to an age of hurry and high pressure living.

When that day arrives the monumental work of Andrew Jackson Davis, amazing in its range, simplicity and sanity, will doubtless receive the recognition at present denied to it. More than once of late we have heard some of its few students amongst the leading minds in our movement deploring the scant attention given to the Harmonial Philosophy in view of the flood of light it throws on some of those problems in psychical science which appear to defy solution.

Let us take an example in point. In search of a key to certain puzzling developments of mediumship in which obviously genuine examples of psychic influence were mingled with "revelations" of a more than dubious nature we turned to the "Table of Explanation" in Davis's "Present Age and Inner Life" and consulted the chapter on "The Psychological Medium."

One sentence in the chapter struck as a kind of key word: "Everything ceases to be mysterious when man ceases to be ignorant." And then of Psychological Mediumship we read:—

It is characterised by lights and shades, illuminations and uncertainties, prophecies, promises, visions, ambiguities and contradictions, because simply the mediatorial mind is on the level plain of spiritual intercourse; the state is transitional.

And then the author proceeds to give some examples of this grade of mediumship, instances which many of us could parallel from our own experience—queer mixtures of apparently high teaching, eccentricity and self-deception. He shows that frequently spirit influence is actually at work, but although well-meaning, it is not always of the wisest and best type. In other cases the form of expression is distorted by preconceptions and prejudices in the mind of the medium. Occasionally it may happen that

owing to the extraordinary attributes of man's mind many experiences are by some individuals regarded as spiritually originated which in truth are only caused by the natural laws of our being—by a community of invisible physico-psychodynamic principles—a transference and intercommunication of the mind's own voluntary and involuntary potencies which must necessarily come into the correct exposition of certain

inferior divisions of this grand demonstration of spiritual existence.

There is in this chapter of Davis's work a suggestive explanation of some of the visions and revelations which perplex the reasoning mind, and by the unreasoning are abruptly set down as diseased imaginings or obscure psychological disorders, when they are really manifestations—inverted or misdirected, to be sure—of the spiritual nature of the individual concerned.

Under the portentous title, "Revelations of Pandemonium," Davis gives us the rational interpretation of some of those "psychological complications, imaginings and pandemoniacal windings" which result in much unhealthy teaching concerning obsession and diabolism. The whole subject is treated with science and sound sense. In the course of some practical deductions from examples which appear to the superficial judgment to indicate diabolic influence we read:—

It will be found that all the "devils" of the Universe are living in the symbols of the mind—on the *middle ground* between our material and spiritual organisations. What are called "evil spirits" originate in the conflict of the nervous system when one state of mentality is indulged at the expense of the blessings which the other may contribute or confer. It will also be found that the charge of insanity is in reality no more applicable to the excited Spiritualist than to the cold materialist, because on the ground that extremes of every description are unhealthy, it follows that the human mind in either description is out of the true equilibrium and hence abnormal, and as the majority of mankind are in excessive bondage to the magnetism of the material side of human nature, so the minority who incline to the spiritual side of existence must expect to be voted abnormal.

Here comes in the principle of the balance, the necessity for adjusting ourselves harmoniously to the two worlds to which at present we belong—neither bemused and stupefied by the grossness of matter nor intoxicated with the ethereality of spirit:—

If the spiritual sphere draws us out of organic and sensuous harmony with the laws and circumstances of the external world, then we have in spirit taken an abnormal position—one side of Truth; and the same is equally true if the material sphere is suffered to becloud our spiritual or supersensuous nature, or allowed to conceal in us the interior evidences of our immortal inheritance and blessed destiny. Either state is unsound and unhealthy; hence of necessity proportionally insane and dangerous. *In either extreme the mind is beset with imaginary devils, imaginary hells, and imaginary evil spirits.*

The italics are ours, and we recall in connection with that sentence the remark of that genial essayist and poet, Dr. Oliver Wendell Holmes, concerning the number of people who supposed they were giving him their psychology, when they were only giving him their *pathology*!

We are a little troubled with some of our terms; our hope is that generations to come will extend the resources of language to permit of greater precision. The term "spirits" to denote the men and women of the next life is painfully inexact. We know of no beings which do not exist in a world of substance of some grade. And the term "Spiritualist," although it is the best we can compass at present, does not simply denote those who contend for the negation of matter. Rather the Spiritualist, as standing for the existence of an unseen world as well as a visible one, should aspire to maintain the just balance between the fanatics of each. "If," says Davis, "you are not *temperate*, if you are not *reasonable* you are no true Spiritualist." It is well said. That is the Spiritualism for which we would work—the Spiritualism which sees its true ideal in the harmonious evolution of man, to the firm exclusion of all doctrines of devils, sprites, spooks, vampires, and all such fearful "wildfowl," the offspring of undeveloped or disorderly mind states. That means earnest work for the psychologist, but it means useful work, successful work, for however complex and chaotic facts may be, principles are always clear shining and unmistakable.

MIRACLES, ANCIENT AND MODERN.

By THE REV. JOHN HUNTER, D.D.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, February 25th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in introducing the speaker, said that a very old friend who had now been on the other side a good many years and who had given their movement a great deal of help through his interest in Spiritualism, even permitting *LIGHT* to be sold in his vestry—he referred to Rev. H. R. Haweis—was much troubled by the fact that the Church, as a Church, would not take up the subject. He was so enthusiastic himself that he felt that the Church lost an opportunity of enhancing its reputation and restoring its old-time prestige. At the present time, though the Church had not taken up Spiritualism it had, more or less, accepted its teachings. They found that many of its leading members had very strong sympathy with the movement and appreciated to a large extent the work which it was doing. Mr. Haweis used to say that if the Church by studying their subject could come to see the relationship between the miracles of the past and the miracles of to-day the people would have their faith in the Bible very much increased. Time had passed, and they as Spiritualists were perfectly satisfied with the spread of their ideas. A man in the position of a clergyman might, by the broadness of his views and his sympathy with us, be able to influence his people and bring them to the position in which they would be able to investigate on their own account, get their own experiences and form their own opinions. Dr. Hunter had lectured to the Alliance some nine years ago, and they were glad to recognise in him a man who in his own fashion was preparing the way for a further growth of the truth for which the Alliance stood. (Applause.)

DR. HUNTER said that whether we liked it or not, there could be no doubt that a change of mind was going on with more or less rapidity throughout the educated and thoughtful portion of the religious world with regard to miracles. It was said some time ago by a wise teacher in one of our Universities that religion had manifested itself already in two ages—the age of organisation and the age of dogma—but that another age had now supervened—the age of the meaning of things, the age of a philosophical or reasonable religion.

Doubt of what was popularly understood to be miracle was widely prevalent to-day, both inside and outside the pale of organised Christianity. It was now widely believed by thoughtful and serious people that in the sense of something wholly exceptional and isolated, in the sense of a violation of natural law, there never had been and there never could be a miracle. Around and within us, in the physical and in the spiritual world, there might be undiscovered and unexplained wonders; but whatever the final account of them might be, it was generally considered that they were in the truest and highest sense not unnatural or contra-natural, but that they belonged to the realm of order, and that their mystery was, so to speak, a regulated mystery rather than a mystery of the infraction or suspension of laws. There might be laws above laws—the action of higher laws and higher forces than those usually recognised, spiritual laws which supplemented the material laws with which we were acquainted; but everything which happened, however wonderful, happened not outside of, but within the sphere of law, not as isolated and unrelated fact, but as part of a universal system. God, as St. Paul had told them, was not the author of confusion, but of order; and, therefore, when they said that all things were possible to Him, they could only mean things that were in perfect accord with His character and will. It was impossible, said the sacred writer, for God to lie, and just as impossible for Him to do anything that was not in harmony with the infinite wisdom and goodness, the infinite dignity and majesty which were ascribed to Him.

Dealing with miracles in their Biblical and religious aspect, the speaker said:—

The only miracles that modern religion cares to know are not astonishing freaks of power, but those wonders, manifold and mys-

terious enough, that present unusual examples of subtler and deeper laws than any we have as yet acquainted ourselves with. In the disposition to have few apparently abnormal things in connection with religion and the book of religion, there is, of course, no desire to set limits to the power of God. It is, indeed, because men are beginning to believe in God and the laws of God, and the presence of God in things as never before, that they will not always see a miracle where the Biblical narrative has that look; and where a marvel is acknowledged will not always accept the common interpretation of it. The men who lived in Bible times had little, if any, idea of the reign of law, and no idea of the infraction, suspension or reversal of law; therefore their explanations of many things that actually occurred were not such as the man of knowledge would now give. They thought it perfectly reasonable that God should break through the order of the world, when some imperious necessity or exigency seemed to call for it.

The objection of Biblical scholars to such (so-called) miracles, Dr. Hunter continued, was not that they were too grand and wonderful for belief, but that they were not grand and wonderful enough—poor and petty when compared with some of the physical and spiritual marvels we were witnessing to-day.

Province after province had been wrested from the domain of ignorance and superstition in which the idea of miracles thrived, and annexed to the domain of law and order. Things which once seemed to be outside of Nature were now seen to be comprehended in its scope and sphere. The exclusion of imps and demons, fairies and witches and all the rest from the world did not mean that the world was a less divine world than it was once supposed to be. On the contrary, the dismissal of all superhuman creatures had been in the name of God. They were not required; they were children of the darkness, not of light; they disappeared as soon as men made the great recognition of the one Presence and the one Power which comprehended all life and being. This change of thought involved the dropping of certain old words or their use in a new meaning. They might not cease, for instance, to speak of miracle, but the word took on a significance which it had not hitherto possessed. They could still apply the word to the wonderful in the order and course of Nature, to the miracles of inviolate law, rather than to the miracles of law's imagined violation or breach. The most notable feature of human development in this respect was the transference of awe and wonder from the apparently exceptional, occasional or abnormal, to the regular and orderly, the universal and unceasing. The old idea, the more law the less God, was giving place to the very opposite idea—the more law the more God.

Like the word "Miracle," the word "Nature" had also become larger and more comprehensive. It had hitherto been used, almost exclusively, for the things which were seen and known—the realm of discovered facts and laws. But outside of this lay an unknown, unexplored realm, which we were accustomed to call the realm of the supernatural. Now, convenient and serviceable as the distinction between the natural and the supernatural might be, was it not, after all, an unreal and artificial distinction—the creation not of our knowledge, but of our ignorance? The universe knew nothing of such a line, and mankind was constantly drawing it at different places—the known was constantly encroaching on the unknown. Even if the distinction between natural and supernatural were interpreted to mean the line between the visible and the invisible, that line would be found to be as uncertain and unsatisfactory as that between the known and the unknown. The force, for example, which burst the seed and made the spring flower break from the earth was not visible, yet it was not on that account regarded as supernatural.

We might continue to use the terms "natural" and "supernatural," but we should never accept them as meaning opposing ideas. The known was not less divine than the unknown. We did not need to go outside Nature to discover miracle. The whole order of things was one perpetual miracle—a wonder of wonders, entirely past our finding out unto perfection—for to observe and tabulate certain processes, to give them big, unpronounceable names, to discover that certain effects follow certain causes, was by no means the same thing as going to the root and essence of the matter. We had not succeeded in expelling the wonderful from a plant when we had called its colouring matter chlorophyll and detected its system of circulation.

In the true sense the world was as miraculous now as it ever was and Nature as supernatural and man as near God and as Divine. What we needed was the open eye to perceive this to be the fact. Many were perceiving it. There was to-day a deeper sense of the mystery and sacredness of common things than was ever known in ancient times and men were looking for and finding in ordinary events a wonder and divinity which their fathers imagined could only be found in happenings strange and apparently unnatural.

Referring to the fact that people had eyes for the smaller and not for the larger things, Dr. Hunter said: "Was ever marvel of a burning bush so wonderful as this universe, ever moving, ever changing, ever burning, and yet not consumed? 'Is that a wonder,' asked Carlyle, 'which happens in a single hour, and does it cease to be wonderful if it goes on happening for twenty million hours?'"

Philosophers who studied the laws of the mind and soul searched deep and high, but they came to a barrier which baffled them; it was the link between a child's intellect and soul and its parents. It was the greatest of problems—that of the transmission of the mental and spiritual nature of our children. Such knowledge was, indeed, too wonderful for us; it was so high we could not attain unto it. Not alone the birth of one Christ-child, but all birth was a miracle—the birth of the poorest child in the slums of London that night. There could be nothing more wonderful, nothing more divine than what we call natural birth; we seemed to see the mystery of the Incarnation repeated in every child born into the world. Every great man, Carlyle had said, was a miracle; but not only every great man, but every humblest man had something in him which was born of God, born of His very substance, his essential life a germ from God's essential life—his spirit an emanation from, and therefore a manifestation of, the Infinite and Eternal Spirit. Life was a perpetual miracle. So great were its actualities that we could put no limit to its possibilities. We were moving away from miracles in the old sense, and yet towards wonders that surpassed the dreams of magicians.

Proceeding, the speaker said:—

We have been hearing much in recent days about the subconscious mind. Our new psychology is teaching us many things about the depth of the riches of our human personality that we have not hitherto known. While we welcome this new knowledge, is there not a little danger in some quarters of overworking the subconscious mind, leaving the conscious mind underworked? In husbandry "sub-soiling" under certain conditions may be profitable, but "soiling" is much more profitable. It is better to work to the maximum in the realm of the known before we hasten, especially with undisciplined and unprepared minds, to exploit the unknown regions—a land from which emerges only too often the foolish and the fantastic. We must not fail to do full justice to those great and marvellous manifestations of power which are due on the part of man to the discovery and extension and application of natural laws. Among modern miracles let us not forget to place all the wonderful inventions of men in the days which are passing over us. For there is no power but of God, and through Him and to Him are all things.

I remember reading two or three years ago in one of our magazines an account of one of our English scientific men. He is the owner of a private wireless; and sometimes in the dead of night he sets himself to listen at what he describes as the keyhole of Europe. The air is *vibrant* with sounds. They are being tapped out in dots and dashes simultaneously from many quarters. Now he catches the high-pitched spark of the German wireless station on the North Sea; now he catches the low slow notes of the wonderful clock on the Eiffel Tower which regulates all chronometers on the French coast and on French ships of war far out at sea. And again he hears the deep tones of England's great wireless at Poldhu, on the Cornish coast, and he knows that English liners hundreds of miles away on the Atlantic are receiving their budget of news and their latest order. And at rare times a curious crackling sound breaks on his ear and he knows that a wild thunderstorm is raging perhaps among the mountains of Asia, or perhaps in the heart of Central Africa. The air is vocal with sounds, and every sound bears its own witness.

They were living and moving in the midst of wonders due to discovered laws—wonders far greater than any of the magical exhibitions of old. Among miracles, new yet old, they might place those wonderful works performed by the supreme force of

mind, soul, spirit, character, goodness, love, sympathy—miracles that were not violations of any physical laws but manifestations of higher laws and higher forces—the evidence of things not seen.

There were unexplored territories in the mental as in the physical realm, and we knew not yet what wonders we might see. The wise man would be careful to preserve an open mind and to be hospitable to new ideas and to new teachers, for they might turn out to be not tramps, but angels unawares, though clothed in strange and, perhaps, forbidding garments. Who dared to say what might not be accomplished by purely mental and spiritual force? Who could dare to limit the operation of mind upon what we call matter? Not all that was claimed for mesmerism, clairvoyance, hypnotism, mind cure, faith cure, Christian Science, was true—far from it—but much was true in that line which had not yet been fathomed. No extra-natural powers were at work, but powers might be in operation through particular persons which were not generally possessed, or if possessed were still latent. We read that the American Thoreau would lie still in his boat, with his hand submerged in the water, and fish would get into his palm and allow themselves to be taken out of the water and fondled; or if he chose to recline under the trees, wild birds, squirrels, and other creatures came about him on friendly and familiar terms. Nathaniel Hawthorne indicated similar phenomena in one of his stories, where he made Donatello able to call the wild inhabitants of the forests about him. And he struck a still more suggestive note—a deeper vein of truth—where Donatello admitted that he could never do this, that he lost his attractive power, after he had become contaminated by sensuality and vice. The intimation here was—and was it not a kind of inspiration?—that this strange power was in some way associated with goodness in him who possessed it and was operative in proportion to the ratio of the elevation of moral and religious character. It was the same lesson which Tennyson taught in regard to the realisation of comradeship and communion with the holy dead in his well-known lines in "In Memoriam."

There was nothing too wonderful to be true. The things we were inclined to question and doubt were just the things which were not wonderful enough to be true. That within us and around us might be marvels yet undiscovered none but the most ignorant or arrogant would deny. We knew only a small part of ourselves and a small part of the world in which we lived; yet both our knowledge and our faith compelled us to believe that whatever new marvels might come out of the mystery would not be exceptional, isolated, unrelated, but under laws—though yet perhaps unknown—marvels which when seen to be indubitable facts, took their place in the order of the world.

Referring to the miracles of Jesus, the speaker said we learned from them that the only true supernatural was the supremacy of the spirit over the material.

* They were also a sort of anticipation, a foregleam of much that we see happening to-day—a disclosure not of the impossible, but of the possible—shadowy with suggestions of more marvellous things. "The works that I do shall ye do and greater works"—moral and spiritual marvels. It must always be greater work to quicken, heal and save souls than bodies. And if we do not see this to be true, it is because we care more for our bodies than our souls, or that we think there is not very much the matter with our souls, or that we are so childish that we do not know what is truly wonderful and are more impressed by the cure of physical than of moral and spiritual ailments. Let the first things ever be first. "The works that I do shall ye do and greater works." Let us hold fast to this confidence, that mighty works are always possible. To be in accord with goodness, to be in love with the divinely pure and true, to have our higher powers and affections developed is to carry about with us, wherever we go, a spirit of health and healing and blessing. To have our Master's faith in God, His devotion to humanity, and sympathy is to be able to remove mountains out of the path of human progress, to have an enthusiasm which counts nothing impossible which is right and good—nothing impossible, though everything seems against it.

THE CHAIRMAN, in the course of some remarks appreciative of Dr. Hunter's address, said that anyone who could make us realise a little more of the beauty which surrounded us was deserving of our gratitude. The world to-day was no more beauti-

ful in itself than it had been in the past, and yet we were always discovering fresh beauties in it. It seemed that somehow or other our spiritual natures had not yet been fully awakened, and it was by such addresses as that of Dr. Hunter we were brought more fully into touch with worlds unrealised. If that realisation came through our subconscious self, he took it that it was because that self was the part which related us to everybody and everything else, and was indeed the God within us. He thought that anyone who would speak as their lecturer had spoken that night was preparing the way for a fuller acceptance of their subject.

DR. ABRAHAM WALLACE, in proposing a vote of thanks, said he was one of those who first appreciated Dr. Hunter's work when he came to Glasgow to be the successor of the celebrated Dr. William Pulsford—the brother of John Pulsford, the author of many mystical works. They had had in that Church some of the most brilliant intellects in any Church in Glasgow. The audience had had the opportunity that night of understanding what Dr. Hunter's preaching was like. Dr. Hunter had always found in him a doubting Thomas, but when he (Dr. Wallace) came into touch with Spiritualism he benefited by the training he had received from his friend.

MRS. BELL seconded the motion.

THE CHAIRMAN, before putting the resolution, said Dr. Hunter had referred to the absolute necessity of entering on investigation in the right mind. They believed that if anyone needed to seek proof of continued existence the result of his search would depend on the way in which he set to work. If he did so in a God-fearing way and with the aim of helping others, he would get what he sought, but if he set to work in a wrong way his search might end in disappointment and disgust.

The resolution having been carried, DR. HUNTER in returning thanks said that he had a very happy remembrance of the time when he had last addressed the London Spiritualist Alliance. Their friend the late Mr. John Page Hopps was present on that occasion. "I feel," he continued, "a very great interest in your meetings and I like the atmosphere of them. You are more than a mere discussion society, and I think these high themes with which you are concerned ought to be treated as you treat them—in a reverent and religious spirit."

THE W. T. STEAD BUREAU.

An "At Home" in connection with the above was held in the drawing-room of Mrs. Bayley-Worthington, at Balfour-place, Park-lane, W., on Friday, the 27th ult. There was a distinguished company present, and in the absence, through illness, of Miss Lind-af-Hageby, who was to have delivered an address, Miss Estelle W. Stead, the President, gave an interesting account of how Julia's Bureau came into being.

"Julia," said Miss Stead, was an American lady journalist, editor of the "Union Signal," Chicago, who had called upon Mr. W. T. Stead on her way to see the Passion Play at Ober-Ammergau. She also saw him on her way home again, but excepting on these two occasions "Julia" and her father had never met in this life, though some letters had been exchanged. "Julia" passed away in 1891. Mr. Stead happened to be staying at Eastnor Castle with Lady Henry Somerset, where he met a friend of "Julia's," shortly after her passing over. "Julia" had promised to "come back" if possible to this friend, and to make her presence known. Mr. Stead had just discovered that he was an instrument through whom spirit people could write automatically. The friend had seen the spirit of "Julia" twice, but had been unable to get a message, though she felt convinced "Julia" wanted to say something. Mr. Stead thereupon offered his writing hand to "Julia," and she thus sent to her friend a very satisfactory message. "Julia" continued to use Mr. Stead's hand in writing that wonderful series of ninety-four letters, so full of revelation of life after death, which had been translated into many tongues and published throughout the world. "Julia" saw the sorrowing people on her side anxious to have a word with those left behind, and suggested to Mr. Stead the formation of the famous Bureau. In 1908 "Julia" told Mr. Stead that money would be forthcoming to carry on her Bureau before Christmas, and, as it happened, by that time

he had received and accepted an offer of £1,000 a year from an American newspaper for a weekly letter. This he always regarded as "Julia's money," and devoted it to the Bureau. "Julia" now stated that she has passed out of the sphere of those newly-passed-over, who were in such a terrible condition of distress and sorrow, but she was deeply interested in the success of the new Bureau.

Major and Mrs. Scott thereafter exhibited some remarkable pictures painted by Mrs. Scott under spirit influence. These were truly extraordinary on account of their rich symbolic significance, coupled with their high artistic merit, far beyond Mrs. Scott's normal ability, and they had been interpreted by mystics and occultists of different nationalities as being expressions of high spiritual verities.

STONEHENGE.

On Thursday, February 25th, Mr. W. J. Vanstone, Ph.D., addressed the members of the Psychic Class on "Stonehenge and the Spiritual Aspects of Druidism." He said that when Jacob was living, Druidism was flourishing in Britain, and when the great temples of Thebes were being erected, Stonehenge was the centre of a great spiritual religion. Traces of cromlechs, logans, and circles were found in various parts of Denmark, Iceland, Scotland, Wales, Ireland, England, and France. In the last-mentioned country great avenues of rough-hewn stones bore their testimony, while nearer home we had the Celtic monuments on the Boyne, in Ireland, and Kits Coty House in Kent. The lecturer gave a very full description of the stone circles at Rollright and Avebury, in relation to Stonehenge, which he then proceeded to describe, calling attention to significant numbers in relation to the stones and their measurements, also the orientation and relation to the summer solstice. The particular symbolic significance of the general plan and arrangement showed that the whole was expressive of, and in accordance with, certain beliefs held by the Druids. There was strong evidence to show a Celtic origin, and beyond that could be traced the influence of Phœnicia and Egypt. It was very probable that, apart from degenerate periods which may have existed, the essential Druidic religion was not barbaric, cruel or mainly superstitious, but highly spiritual and not characterised by human sacrifices as we had been taught to think. They had secret and public doctrines, the former being taught only to initiates, but in both they taught definitely the principles of faith in God, immortality, piety, chastity and fortitude.

Their initiates were of four grades—bards, seers, scientists, priests—who held all authority in religion, education, and jurisdiction.

They revered the Oak as a divine symbol, and the mistletoe indicated the descent of the Divine Spirit to give pardon for sins and the kiss of reconciliation. The white clover symbolised a supreme Trinity, and the Egyptian Aukh was their expression for the giver of life. The serpent and winged circle symbolised the infinite word, ubiquity, and spiritual infinity. The Druidic sleep was the same as the trance of our mediums. It was therefore evident that the Druids possessed considerable scientific knowledge and profound spiritual insight, which calls forth respect and admiration in the minds of all students of the subject.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of "LIGHT" at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

I DESIRE you above all things to make it your business to seek the Lord. . . . As for the pleasures of this life, and outward business, let that be upon the bye.—Letter of OLIVER CROMWELL to his daughter-in-law.

FRIENDSHIP: A RHAPSODY.

BY H. ERNEST HUNT.

Friendship is a pleasant tale. Into life's humdrum existence it comes as a whiff of the salt sea breeze to a city of smoke. 'Tis too gossamer a thing to be weighed or measured, for a word may kill it; and yet so wide is its territory and so far-reaching its sway, that life itself is too confined a space to contain the whole realm of its infinite possibility. Its essence is sympathy, its food is love, and its very life-blood is truth. Aught that is selfish or hard, aught that is tainted by the whims of desire, or aught that is fickle or false of intention or deed defiles the very name, and is unfit to be inscribed upon the self-same page as friendship.

'Tis as old as the hills, and yet is new-born every minute; it is in the song of the trees as they dance and swing to the play of the warm south breezes; it is the tune that the birds twitter and the bees drone; it is the melody that the sunset sounds when plain ordinary folk go out and hear nothing. You must have the friendship of love and the love of friendship in your own heart to sense this tenuous tune. But when heart answers to heart, and things unsaid speak across a seeming non-existent space, then it is that the harmony of the spheres comes to earth and makes itself plain to our dull ears.

Friendship is no mere matter of give and take, no question of hoarding or misering, it cannot be bartered, bought or sold, and no market in the wide world holds this most precious gift on offer. Yet on some it falls as a shower of fine jewels, to some again it comes in the guise of one single priceless gem all unique, while others from life's beginning to its very end go undecked, undowered, ne'er learning its joys nor tasting its sweetness.

My friend loves me and I love my friend. Betwixt us two there is no rivalry save as to who shall serve the more. How sweet a faith binds the two of us together surpasses the power of my poor pen to tell, but though the ages themselves conspire to cheat the world of time, and though miles, leagues, and continents federate themselves to put the whole of space between us, yet no time nor space can alter or mar one single note of the sweet melody that our two hearts go singing together down eternity's highway. And if time and space can deflect none of the notes of friendship's tune, what can lesser things avail to make mute its melody? They can, indeed, but play counterpoint below its divine song to accentuate the noble boldness of its rhythm and the fine beauty of its form.

We have no need of frequent speech, my friend and I; in a simple handshake there is a volume of sober prose, and in a glance a whole cascade of poetry, and in the sweet commingling of soul with soul there lives a cosmos of dear delight and a universe of understanding. There are no words that fitly paint the shimmering gladness of our love-hued joys, they are too soft and gentle for rough speaking, and too dainty and magical altogether for bald description. Only those who have once embarked within love's charmed boat upon that fairy sea may know the happy thrill that lights our dawning day and the ineffable content that sinks in soft silence upon the waning eve.

This friendship of ours, is it new or is it old? Nay, that I cannot tell, but this I know, it sprang quick to being, lithe, clean-limbed and joyous, as Aphrodite from the sea foam on some glad sunshiny morning there in the isles of Greece. Maybe in far-off ages it was conceived, and thrived and died, and thrived and died again, weaving through many lives shuttle-wise, till Clotho, she the spinner of Destiny, intertwines our double threads to-day into the single strand of our fine regard. It may be so, I know not. Or it may be that from the notes of our souls' music there rises now new-born a friendly harmony, to sound throbbing down the marchways of the tramping centuries. It may be so, again I do not know.

But only on those initiate in the bonds of love's freemasonry do the high gods, bestowing it on none unworthy, pour out this wondrous gift of friendship. Who knows not love knows not life, and who is friend to life is friend to love. And so, loving life and loving love, 'twixt friend and friend there passes a subtle effluence that heeds no barrier, that outspeeds space and disdains the thrall of Time, not of the earth earthy, but rather

spiritual in essence and conception, a glimpse and foretaste of fine joys yet to be.

But if sweet friendship gives us to see this shining spiritual glory as through a glass darkly (for too bright were the fulness of love-light for our unstrengthened eyes) what rapture lieth in the prospect of walking hand in hand with the beloved in timeless realms, and seeing face to face and open-eyed the full blossoming of that spiritual essence of friendship, of which a pretty and dainty-decked glint is foreshadowed in the sweet community of to-day, at once the promise of yet sweeter joys and the present satisfaction of the heart's desire.

Ah, I said truly friendship was a gossamer thing, and it ill becomes me to paint its fluorescent tints in the dull drab of ink and print: and yet, if you can but catch a breath, an echo, or maybe a sigh from the rustle of the love-thought as it passes, then know that friendship's stores are priceless, that its words are golden, that its tears are diamonds and pearls, that its memories shame the very stars in heaven for sparkles of sheer gladness, and that its promises bid us bend the knee and humbly utter for thanks and benison, "Thank God, thank God!"

SIDELIGHTS.

The "Christian Commonwealth" of the 24th ult. contains an interesting interview with Count Miyatovich dealing with the Serbian nation as the "Irish of the Balkans." It is accompanied by a not too flattering portrait of the Count.

The "Spiritualist News," a small Chicago journal, has reached us. It has a noticeably quiet and earnest tone and enjoys the commendations and good wishes of some distinguished workers in Spiritualism and allied movements.

Mr. A. Vout Peters gave some very striking demonstrations of his clairvoyant faculty at the rooms of the Alliance on Tuesday afternoon, the 23rd ult., all the descriptions being recognised and some being marked by singular details and minute description.

"A prediction, 'based upon Biblical prophecy supported by scientific investigation,' puts the end of the war between July and December." So the "Evening News" informs us, and the prophecy agrees roughly with a tradition—a monkish prophecy—which we are told has long been current on the Continent. It refers to a great war in the course of which the fields would be tilled by the women, but the men would return in time to reap the harvest.

"Man" is the title of a new periodical edited by Mr. C. W. Child, the well-known cheiromancist. It deals with its subject from the standpoint of astrology, palmistry, phrenology, physiognomy, and graphology, and the first number contains articles by the Editor, Annie I. Oppenheim, Eugene Gorrie, and D. T. Elliott, and includes delineations of some of the men of the time. The magazine may be commended for assisting to preserve for some of the occult sciences that of which, as presented, they often stand in need—dignity.

Under the title, "Tommies in the Sixth Sphere," the "Star" of the 22nd ult. gives an account of the W. T. Stead Bureau (a revival of Julia's Bureau) and its work. The term "sphere" has been rather abused, we fear, as we are faced with divergent accounts of what the term precisely means. A reconciling explanation is that there are many subsidiary spheres in the great grades or divisions of spirit life. In some philosophies the sixth sphere would mean a supernal region not to be attained until long ages of progress had been passed. The article is noticeable for its freedom from the usual flippancies. Perhaps the public is less disposed just now to be beguiled by the old-time pleasantries of the "skim and scoff" order.

From the "Star" of the 24th ult.: "Sir William Eden's death reminds us of the family ghost story. His grandfather, Sir Frederick Eden, had a house in Pall Mall and a suite of apartments at Hampton Court Palace. On the night of his death in London, his daughter, Marianne, who was at home at Hampton Court, before going to bed told her maid to pull up the blind that the moon might shine into the room. On raising the blind the maid cried out in terror, 'Oh! There is Sir Frederick in his coffin!' Miss Eden jumped out of bed, and herself saw a coffin close to the window, and her father lying in it. Next morning came the news that Sir Frederick had died in the night."

We are frequently meeting with strange coincidences. Shortly after we had reported the replies given through Miss Florence Morse to some of the questions asked at the rooms on the 10th ult. (p. 87), including one relative to the existence of the soul before incarnation, we happened to turn to a back number of *LIGHT* several years old, and to our surprise immediately preceding the paragraph which we had to consult was the report of a reply by Miss Morse's control to a query almost identical with the one above referred to, the answer being similar in effect to that given through the same medium last month.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Life after Death.

SIR,—The direct answer of Mr. E. K. Robinson to my question in *LIGHT* of the 20th ult. is quite satisfactory. Since, then, Mr. Robinson affirms that spirits in the body now are integral parts of the Great Spirit, and are also separate and divided spirits with individual freedom of action, what more can he want for the justification of this conception in relation to the life after death? In the letter that provoked my question, he says: "It is easy for anyone to say 'I believe this,' but what I want to know is how such a conception can be justified." Surely no more justification is for us conceivable than the admitted world-fact as regards the present life.

Passing from the conceivable to the speculatively probable, and guided by the scientific dictum of proceeding from the known to the unknown, we are not only entitled to look for "uniformity of law" concerning the same things and relations but are logically compelled to start in that direction. If we exist at all after death, why should it not be in essentially the same relations to the Great Spirit, and to each other? How could Mr. Robinson or anyone else justify a *contra* conception? The burden of this lies upon him and the others like him in such thought.

"What, in fact, is the relation between the Great Spirit and the separate and divided spirits? This is the issue," writes Mr. Robinson, who considers the problem solely from the standpoint of *personality*, whereas it is properly a problem of *individuality*. The former (not as a matter of metaphysical abstraction, but of strictly empirical study from the concrete of existence) belongs to space and time with the mutability characteristic of these, whilst the other inheres to the universal and eternal with the unchangeableness of Deity. Hence the perfectibility of man; hence his immortality. Thus we do not "retain our useless and trivial personalities after we shall have become merged in the Great Spirit of God"; we retain what is useful spiritually in our new dual-unity of spirit and substance.

"How can I continue to be E. K. Robinson, when I shall be one with Christ? This is the question," E. K. R. declares, oblivious of the use of the concept "one" as a mathematical term, in which sense Christ never used it, nor any of his disciples.

The relation of the individual to the universal, of the human spirit to the spirit of God, may be suggested to the scientific mind by Faraday's conception of the physical atom as the final particularisation of the material universe. To assist the mind "immured in matter" towards a mechanical view of the spiritual "atom" that is the nucleolus, one may say, of the soul, resort must be had to the principle of dual-unity. As an entity in space and time, this atom is not only to be regarded spiritually as the classic atom of the physicist was imagined to be physically; but as transcending space and time, it is equally to be viewed as Faraday conceived the physical atom. "In this view," he said, "matter is not merely mutually penetrable; but each atom extends, so to say, throughout the whole of the solar system, yet always retaining its own centre of force. What do we know of the atom apart from its force? . . . You imagine a nucleolus which may be called *a*, and surround it by forces which may be called *m*; to my mind the *a*, or nucleolus, vanishes, and the substance consists in the powers of *m*." The spiritual atom, as I have elsewhere said, exists both as *a* and as *m*—it is equally individual and universal.

When Mr. Robinson, in his letter to which this is a reply, writes: "I have repeatedly illustrated the fact that the force of life is all one spirit, and that at death we shall all get rid of our imperfect bodily individuality and shall cease to appear to be separated from one another by barriers of matter," he inspires me with many imperious questions that cannot be put and answered

here. Does he use the term "force" in the scientific or the popular sense? What are his definitions of *life* and *spirit*? What is implied in the ceasing to *appear* as separated from one another by barriers of matter, and what in his view is *matter*?—that chameleonic substance which changes in appearance even while you contemplate it, which Poincaré described as a sort of hole in the ether (itself now by some scientists doubted), and which Crookes and others some years ago questioned as existing at all.—Yours, &c.,

W. B. P.

West Hampstead, N.W.

SIR,—In a letter which he will not yet have quite forgotten, Mr. Constable wrote: "If 'N. G. S.' is right, and each one of us is a separate material entity coming into being on conception and going out on death, then might is right, and 'weakness is a sin against the Holy Ghost.'" Since then two other correspondents have referred to the question of the importance of our material bodies. One of these gives it as a widely-held conclusion that "all that constitutes individuality is of the brain—cerebral, and is perforce annihilated at death; that we start our next life precisely as we started this, in so far as cognisance of any former state is concerned." The other denies stoutly the importance of brain: "It is not the brain which thinks; there is no evidence that memory is cerebral; all the evidence indicates that every baby brings an immortal soul into the world, and that it goes out again at death on its path of progress."

Here are three separate theories: (a) that we have no future life, (b) that the brain is all-important, and we start our new life as a totally new individual, (c) that the brain is of no great importance, but each of us is an immortal soul, endowed with memory and independent powers of thought, entering this world and leaving it again on its long path to perfection. As one of these theories is (erroneously) ascribed to me, I should like to say what, in my opinion, the evidence really does prove.

If it proves anything it proves the overwhelming importance of the brain. We are absolutely the creatures of our brains. As the brain develops our personality develops; as it decays our mental power and memory dwindle. With a blow our consciousness vanishes; with a shock our past is wiped out and we become a new individual; an injury can be actually located by its effect upon the mind. It does not belittle the brain to say it is only an organ. It is the organ, the organ of mind. Well, then, what happens at death? At death we take over and use our new brain, the brain of the spirit-body, which is the exact counterpart of the old and has developed with it. It does not help at all to think of spirits as filmy abstractions. If they agree with one another on any point it is on this, that they possess bodies exactly like our own; and I do not see how this fact can be insisted on too strongly or too often. Body and spirit-body grow up together, and at death they separate.

But the brain is, after all, *only* an organ; it would be nothing at all without the Ego, as the Ego would be nothing without the brain. What the Ego is, I do not know, nor how nor when it attaches itself to the new-comer on earth, but it seems to be little more than a centre of consciousness and will. It is, however, conscious only of what the brain tells it, it has neither knowledge nor thoughts nor memory of its own. This principle (or unit) of consciousness, if there is any purpose behind phenomena, applies itself to the otherwise unconscious brain, so that a new individual may come into being, a new portion of the universal spirit acquire a distinction and identity. Our progress is the development of this brain on the various ascending planes, and so far as we have evidence to guide us, we may be reasonably sure that, as soon as ever our last and most ethereal body dissolves, at that moment we shall lose our identity and be merged in the universal.—Yours, &c.,

N. G. S.

SIR,—Permit me to make a few remarks in reply to your correspondent, W. Chrimes. If I have erred, it is in good company. My "wanderings in time and space" are purely speculative on the part of Mr. Chrimes, as I wrote of their annihilation. By what authority is Paganism ruled out of court? Great truths are to be found among the so-called pagans, and the heaven in the meal is a valuable asset. I wrote of my belief in Nirvana as the ultimate goal of humanity; doubtless there are many preliminary and progressive stages in which there may be glad and recognisable reunions for the bereaved. Humanity's great failing (owing to a false consciousness) is the attaching of an undue importance to personality—it all turns on inherent selfishness. For true being we need to be the opposite to this. A person who loves self cannot conceive of being different, except as a loss, until he learns better. To attain altruistic being is to have the distinction of subject and object done away with, not to be one with some particular other, but with all. Pardon me if I have trespassed

upon your space, and if so, treat this letter with the same consideration accorded to Paganism and "rule it out of court."—Yours, &c.,

E. P. PRENTICE.

SIR,—I appreciate the breadth of view which has allowed Mr. E. Kay Robinson to present his theory in *LIGHT*. Mr. Robinson is what one may call "a Spiritualist without the spirits." He is apparently playing a "lone hand," for all the facts are against him. He is a victim of the half-truth—for clearly if humanity can exist on earth as separate individuals united by the essential oneness of the Spirit, it can in like fashion carry on its individual expression in higher worlds. To be consistent Mr. Robinson should deny individual existence altogether. He cannot, however, for force cannot manifest without form. His prime error lies in making the transition of the spirit at death represent a sudden jump from the Relative to the Absolute. Nature, as the old Latin saw tells us, does not progress by leaps.—Yours, &c.,

March 1st, 1915.

LUCIUS.

The Ethics of War.

SIR,—In an otherwise excellent article under the above heading in your issue of the 20th, Mr. Charles E. Benham makes a serious error when he states that Jesus Christ "countenanced the use of the sword." Were the use of the sword even tolerated under any circumstance whatsoever by Jesus, Nietzsche's philosophy of life would be correct and Christianity of the early days would be wrong. It is reported that the world-famed ecclesiastical historian of Germany, Dr. Harnack, gave utterance to the following words recently: "We are certain that war is a terrible thing, but we must place war in our creed. . . . And to righteousness belongs the sword."

Now, it is of fundamental importance that the principle of non-resistance which is the very core of Christian ethic shall be consistently and faithfully held in view. This ideal is perceived and acted on by the Society of Friends, by the followers of the great Russian prophet Tolstoy, and I suppose by millions of other Christians the world over. We probably sin against this noble and wonderful ideal daily in thought or deed, but we should never attempt to degrade the ideal by endeavouring to square it with the ways of the world.

The words of Jesus referred to by Mr. Benham in his letter are as follows: " . . . He that hath a purse let him take it and likewise a wallet; and he that hath none, let him sell his cloke and buy a sword." The disciples then said: "Lord, behold here are two swords." No one has yet given an explanation of the incident of the sword that is satisfactory to all. But one thing is certain, *viz.*, that the meaning ascribed to it by Mr. Benham cannot be the true one. That this is so is conclusively proved by the fact that one of the two swords mentioned was used a few minutes later to cut off Malchus's ear, and as the cutting off even an enemy's ear was an unchristian act, the Master forthwith commanded Peter to sheathe the sword and then proceeded to heal the victim! Is there even a shadow of foundation in this wonderful incident for believing that Jesus "countenanced the use of the sword"?

If there is one thing certain in our religion, it is that Jesus is the Prince of Peace. Even the great anti-democrat and reactionary Nietzsche was clear on this question, and it was just at this point that he quarrelled with the great Teacher. Nietzsche, however, kept clear of hypocrisy, and bluntly maintained that the teaching of Jesus was not good for the human race. Nietzsche adored the Old Testament and despised the New because the Old taught retaliation and the New meekness. The Old is the book of wars, the New is the book of peace. The Old displays the operations of self-love—my self, my family, my tribe, my nation. The New inaugurates the reign of universal love—the Fatherhood of God and the Brotherhood of Man.—Yours, &c.,

BENJAMIN DAVIES.

"Wilford," Enfield.
February 25th.

Is Nietzsche Responsible?

SIR,—*"W. C. A."* (p. 83) wonders who will dissent from his view of Nietzsche. I feel compelled to say that at least one reader most emphatically does so. I was grateful to Dr. Whitby for his much needed vindication of this great writer, who has been made the target for the slings and arrows of so many people who have clearly the most superficial acquaintance with his writings.

I would specially commend to the notice of *"W. C. A."* a lecture recently given by Dr. A. Wolf at University College, London, from which I may quote the following: "Contrary to the popular view, Nietzsche hated war, and with war the so-called 'armed peace,' but he did not believe in the gradual

reduction of armaments, holding that a great military Power should at one swoop disarm itself and lead the way to universal disarmament. Torn from their context many of his sayings might read as if he praised war, but the war to which he referred was the war of ideas, not of men."

We know what dreadful theological creeds have been framed from treating the Bible in the same way and snatching verses from their context.

Dr. Whitby has already dealt with "the New Idol," the State. Adolf Harnack, preaching lately on the text, "The Meek shall Inherit the Earth," commended Christian morality to individuals, but expressly excepted the State from being bound by it, the State's function being to judge and punish. This State in Germany is not even the nation; the Parliament is not representative, and the Ministry is not responsible to the Parliament. Were it not well if Nietzsche were still here to raise his voice against the evil being done in its name? And is not a transvaluation of values (the subject of one of his books) what the world most needs, Germany especially, who has put material success and military power above honour and the things of the spirit?

I add my protest to Dr. Whitby's from a sense of justice, for I am not a follower of Nietzsche, believing as I do in Christianity and Democracy, both anathema to him.

Does *"W. C. A."* know that his "ultra-polished fiend" served with the Red Cross in the war of 1870?—Yours, &c.,

C. JESSIE VESEL.

Adney House, Minehead.

February 19th.

SOCIETY WORK ON SUNDAY, FEB. 28th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mrs. Cannock gave remarkably successful clairvoyant descriptions. Mr. S. J. Watts presided. Miss Elsie Marian and Mr. Godley kindly sang solos.—77, *New Oxford-street, W.C.*—On the 22nd ult. Mr. Horace Leaf gave many fully recognised descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, address and clairvoyant descriptions by Mrs. Mary Davies; evening, trance address by Mr. E. H. Peckham. For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, Mrs. Fairclough Smith gave an instructive and uplifting address. Evening, Mirza Assad 'Ullah delivered an eloquent address in Persian on "The Conditions of the Second Coming of Christ," interpreting many of the Eastern metaphors mentioned in the Bible and other ancient writings. He radiated a fine influence and one felt one was in the presence of a great master. His son, Dr. Ameen N. Fareed, fluently interpreted the address into English. For next Sunday see front page.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Miss Florence Morse gave address and clairvoyance, both of which were much appreciated. Sunday next, 7 p.m., address by Mr. Robert King. Thursday, 8.15, members' circle.—C. L. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Evening, Mr. W. E. Long gave a much-appreciated inspirational address. Sunday next, 11 a.m., public circle; 6.30 p.m., Mr. Nesta Aldridge, address on "Visions and Spirit Visitors."

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Miles gave an address on "Does Death End All?" followed by healing. Sunday next, address by Miss V. Burton. Thursday, 11th, at 7 p.m., Mrs. M. Ord at Thames Valley Café.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Addresses and clairvoyance by Mrs. Harvey, of Southampton. Sunday next, at 11.15 a.m., public meeting; at 7 p.m., Mrs. Maunder, address and clairvoyance. Friday, at 8, public meeting. 14th, Mrs. Mary Clempson.—F. K.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. Lund gave an interesting address, "God and Science," and Mrs. Lund some clairvoyant descriptions, which were very much appreciated by a good audience. Sunday next, Mr. G. R. Symons, address.—W. H. S.

WIMBLEDON.—BROADWAY PLACE (NEAR STATION).—Mrs. Miles Ord spoke and gave successful clairvoyant descriptions. Sunday next, at 7, Mr. E. Alcock Rush on "Meditation"; solos by Mrs. Rush. Wednesday, 10th, at 7.30, public circle; medium, Mrs. Thos. Brown.

WOOLWICH AND PLUMSTEAD.—Address by Mr. H. Boddington on "The Basis." 24th ult., address and clairvoyance by Mrs. Podmore. Sunday next, 3 p.m., Lyceum; 7, Mrs. Webster, address and clairvoyance; 8.30, general meeting. Wednesday, Mrs. Harrod, address and psychometry.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle taken by Mr. Ashley; afternoon, Lyceum, conducted by Mr. G. R. Symons, who also in the evening delivered a good address on "Immortality." Sunday next, at 11.30 a.m., circle service; 7 p.m., Mr. James G. Huxley, trance address. Thursday, at 8.15 p.m., Mrs. Bloodworth, psychometry; silver collection.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. W. H. Evans gave excellent addresses both morning and evening. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Alfred Vout Peters, addresses and clairvoyance, and also during the week as will be announced; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle 8 p.m.; also Wednesday 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Morning, good circle; evening, address and clairvoyance by Mrs. G. C. Curry. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Jamrach; also Monday, 7 p.m., 1s. each. Tuesdays at 8, Wednesdays at 3, clairvoyance. Thursdays at 8.15, public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mr. W. F. Smith gave an address on "Illusion," and Mrs. Smith descriptions. Sunday next, 11 a.m., Mrs. Lucas; 7 p.m., Mme. Beaumont, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only. Saturday, 6th, 7 p.m., Social Evening.—N. R.

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Neville gave an address on "Ministering Angels," and several descriptions which were all recognised. Sunday next, at 3 p.m., Lyceum; at 11.15 a.m. and 7 p.m., Mrs. Harvey, address and clairvoyance. 14th, visit of London Union. Speakers: Mr. and Mrs. Alcock Rush.—H. W. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mr. Alfred Vout Peters gave addresses and clairvoyant descriptions. During the evening Mrs. Ward sang a solo. 25th ult., Mr. Yates (of Huddersfield) gave an address on "Daydreams." Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 7 p.m., Mrs. M. E. Orlowski, address and clairvoyance. Thursday, 11th, 8.15 p.m., Mrs. Webster. 14th, 7 p.m., Mr. R. Boddington.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "Minor Materialisations"; evening, Mrs. Alice de Beaurepaire gave an inspirational address on "Man is made in the Image of God"; also descriptions. 24th ult., address by Mr. R. H. Yates on "Spiritualism, the Greatest of all Religions." Sunday next, 11.15 and 7, Mrs. Place Veary (of Leicester); 3, Lyceum. Wednesday, 10th, Mrs. Brownjohn. Saturday, 6th, L.L.D.C. Study Group, Mr. Harold Carpenter on "The Mind."—J. F.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, interesting discussion on "Spirit Evolution"; afternoon, Lyceum, conducted by Mr. Tae; evening, Madame Beaumont, address on "The Divine Law," and clairvoyant descriptions. 24th ult., ladies' meeting, Mrs. Sutton, address and clairvoyance. 25th, Mr. A. Moncur, address and psychometry. Sunday next, 11.30 a.m., Mr. Dennis, on "Jesus: Man or Myth?" 7 p.m., Mrs. Mary Davies. 11th, Mrs. Neville. 14th, Mr. and Mrs. Connor.—A. T. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Addresses by Mr. Wm. Walker and descriptions by Mr. Bellamy.—H. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; descriptions by Mrs. Letheren.—F.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Graddon-Kent gave addresses and descriptions. Successful afternoon service for clairvoyance.—J. W. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Howard Mundy gave an address and descriptions. 25th ult., address by Mr. Jepp; clairvoyance by Mrs. Harvey.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. A. Boddington gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Address by Mr. Johns on "Faith," descriptions by Mr. Dennis. Soloist, Mrs. Dennis.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Meeting conducted by Mr. Bachelor; address by Mrs. Farley; solo by Miss F. Farley. Mrs. Summers gave clairvoyant descriptions.

TOTTENHAM.—684, HIGH ROAD.—Mr. Richard Boddington spoke on "Spiritualism versus Materialism," and Mrs. Fulham gave clairvoyant descriptions.—N. D.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mrs. M. H. Wallis. 25th ult., public circle; descriptions by Mrs. Martin.

TORQUAY.—An inspirational address by Mr. E. Rugg Williams on "Life's Crucible," followed by clairvoyant descriptions and messages by Mrs. Thistleton.—R. T.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mrs. Podmore spoke on "Influence" and "The Message of Spiritualism," and gave clairvoyant descriptions. Mr. Rundle conducted a large after-circle.—C. A. B.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Mrs. Elliott spoke on "The Lord's Prayer" and "God is Love," and gave clairvoyant descriptions.—P.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. J. J. Morse answered written questions in the morning, and in the evening discoursed on "Post-mortem Man." Clairvoyant descriptions by Mesdames Scholes and Wood and Privates Eyres and Bowan.—E. B.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Afternoon, Lyceum, conducted by Mrs. Bevan; evening, address by the control of Mrs. Bewick, of Cardiff; clairvoyance by Mrs. Bewick. Other usual meetings.—W. G.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, healing service conducted by Mr. Tilby; afternoon, Lyceum; evening, address by Mr. C. W. Turner on "Fundamental Principles of Spiritualism." Anthem by the choir.—A. H. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Addresses and clairvoyant descriptions by Mrs. Mary Gordon. 24th ult., Mr. Abbott gave an address, and Mrs. Gutteridge clairvoyant descriptions. March 1st, Mrs. Gordon conducted a public meeting for phenomena.—J. McF.

READING.—SPIRITUAL MISSION, BLAUGRAVE-STREET.—Addresses by Mr. Percy R. Street: Morning, "A Research Party"; evening, "A Royal Commission." Clairvoyant descriptions by Mrs. Street. 22nd ult., a paper by Mrs. Percy Street on "The Purpose of Life." Miss Mason gave clairvoyant descriptions.—N.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Natural Growth," also descriptions and messages by Mrs. Edith Marriott. 22nd ult., ladies' meeting, address on "Summerland" and clairvoyance by Mrs. Miles Ord. 24th, address on "Mists" and clairvoyance by Mrs. Maunders.—E. M.

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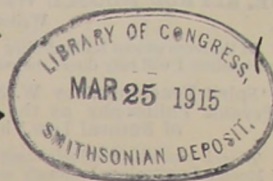
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NOTES BY THE WAY.

From Councillor Appleyard, J.P., of Sheffield, we have received a pamphlet which he has written with the two-fold object of disseminating the facts of Spiritualism and assisting the Serbian Relief Fund. It is entitled, "Where are our Valiant Dead Slain in the Great War?" and is in every way an arresting contribution to the literature which the great crisis has called forth. "A Question to the Churches and a Criticism" is its sub-title, and accordingly we find in it some pungent observations on the part played by the Church in the world war. Councillor Appleyard quotes from a recent article in *LIGHT* concerning the Church's neglect of modern spiritual evidences, and its consequent inability to offer any definite assurance to those who are giving their lives for the country or those who mourn the loss of dear ones slain in battle. Referring to Sir Oliver Lodge's famous pronouncement at the Browning Hall, Councillor Appleyard remarks:—

We should have thought that a pronouncement of such paramount importance, made with unquestionable sincerity, and emanating from so reliable a source, would have been hailed by the Church with delighted appreciation. . . . But nothing of the kind. The Church repudiates it as it did the theory of evolution. . . . Ecclesiastical dignity is offended, and will not accept the authority or test its genuineness. Some of the clergy and ministers display their prejudice and bigotry in a way that brings discredit on the profession.

We are far from saying that Councillor Appleyard's scathing criticism is undeserved, but we must remember that there are many of the clergy and their followers who have awakened to the reality of spiritual evidences and are actively endeavouring to leaven the thought of ecclesiasticism. They cannot all do this in the direct and forthright manner of Councillor Appleyard. They have perforce to adopt tactful methods and employ the Fabian plan of "permeation." It is not the heroic fashion, but we think it is often a wise one. It would be something of a miracle if a Church which for centuries has had to adopt an attitude of compromise between the secular and the spiritual side of things should be able to break immediately away from fossilised errors and vested interests to accept doctrines which have been misinterpreted, forgotten, and are now revived outside its walls. Men have to be supernally honest to face the consequences of defying the conventions in which they were trained or denying the doctrines in which they were reared and which they have taught to others. When they do take such a step we honour them in a way which suggests we would not hold them greatly shamed if they took a more "diplomatic" course and, remaining in the "fold," sought to introduce the truth by gradual changes—a "leavening" process.

In her autobiography Madame d'Espérance tells the story of a distinguished University Professor who, having gained conviction of the reality of Spiritualism through her mediumship, publicly proclaimed his change of opinions and was duly disgraced and expelled, as indeed he had expected to be. He felt bound by all the rules of honour (and logic) to make the confession. All men are not so constituted. Moral courage is a higher and rarer thing than physical courage. We should be chary of judging men, however unsparingly we may indict institutions. In such crises the man must be his own judge—arbitrer of his own destiny. We must leave him to make his own decision, although we may not be able to applaud it. In these matters our sympathies are more with the scientist than with the cleric, for in the strange tortuosities of human thought the question of a future life has been bound up with supernaturalism—that it could come in any way within the province of natural philosophy has been, until lately, an impossible conception. The idea has lain closer to theology than to science. A Church dignitary who proclaims his belief in psychic evidences runs a milder gauntlet than a great scientist. That is why we hold in especial honour the distinguished men of science who have frankly avowed themselves Spiritualists. To-day the confession carries less obloquy than it did. The disintegration of Materialism which set in a generation ago is proceeding at a great pace nowadays. The war has marked a culmination of the forces of decay. The problem of death is being pressed home remorselessly on millions of minds, and Theology and Science must answer it in unequivocal terms, and in the language of everyday, or lose the confidence of those who look to them for guidance.

We have read with pleasure a little book by Captain Walter Carey, R.N., entitled "The Key to the Future" (6d. net, Order of the Golden Age, 153, 155, Brompton-road, S.W.). The writer asks how it is that the higher the civilisation, as we understand the word, the greater is the misery of the bulk of the populations, and thus replies to his own question:—

The answer to the problem is that we Westerns have made the gigantic mistake of thinking that physical law (though Divine) covers the whole of the laws that we need to trouble ourselves about. We have made the error of imagining that in the discovery of some few of the laws controlling physical forces lay the key to human happiness and all that is necessary to build up civilisation; whereas, in fact, these laws are but one section, and this a comparatively unimportant section of the whole set of Divine laws that govern our lives.

In Captain Carey's view the secret of the fall of past civilisations lies in the fact that when spiritual laws are thrust on one side as of no importance, failure and disaster are foregone conclusions. The object and use of this world may, he says, be given in one word, evolution—physical evolution under physical laws, spiritual evolution under spiritual laws. While the latter laws are less easy of demonstration than the former, because in their case effect does not follow cause immediately as it does in the

case of physical laws, still it does follow eventually and with equal certainty. Captain Carey lays especial stress on the law of brotherhood. The key to the future, he declares, "can only be applied so as to open the door to peace and goodwill in national and international life when brotherhood is regarded not in a restricted sense but made to include all human beings irrespective of race, caste, creed, colour or sex."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, MARCH 18TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. ANGUS MCARTHUR

ON

"THE PROBLEM OF THE RESURRECTION: A PSYCHIC SOLUTION."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

April 8.—Mr. L. V. H. Witley on "George Fox: Psychic, Mystic and Friend."

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 16th, Mrs. Wesley Adams will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, March 17th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, March 18th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Persia: Persepolis, Behistun, and Zoroaster."

SPIRIT HEALING.—On Monday and Friday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

MRS. ALICE JAMRACH, president of the Little Ilford Society of Christian Spiritualists, Manor Park, E., desires to acknowledge with gratitude through our columns the receipt of £1 contributed by E. Pritchard (South Africa) to the society's Distress Relief Fund.

PROPHECIES OF THE WAR.

In the cloud of astrological predictions that have appeared of late regarding the war, the prophecy of the Monk Johannes has suffered a temporary eclipse, but interest in that remarkable production is likely to be revived by a further piece of corroborative testimony which has recently reached Mr. Shirley, the editor of the "Occult Review," and which he prints in full in his Editorial Notes in the March number of his magazine. It is in the form of a narrative given by an old lady, Mrs. S.—(who has authorised the publication of her name) to her friend Mrs. Rook from whom Mr. Shirley received it, and is as follows:—

It must be at least sixty years since I saw the old manuscript of the prophecy. My father received it in a box full of papers and pamphlets from my grandfather after the latter's death. He had then had them by him for some time, for I remember his expressing regret that he had not investigated them sooner, as he had found many very old and most interesting things. This, however, was the only one I saw. It was written on vellum or parchment, and looked very old, and was in curious characters that I could not decipher. He had succeeded in doing so, and he read it to me. It was in effect identically the same as the prophecy now in discussion. I was intensely interested in it and have never forgotten it. When he had explained it all to me I said: "And when do you suppose all this will happen?" "Ah!" he said, "that I cannot tell, probably not in my lifetime. But if you live to be an old woman you may see it." "Oh, God forbid!" I said. I remember his earnest gaze when I said that. He was a very learned man, and deeply read. It always seemed to me as a child that there was nothing he did not know! I am now nearly seventy-seven. I was sixteen when I saw the manuscript. But it was very old then. I don't know what became of it.

January 27th, 1915.

(Signed) K. S.

Mr. Shirley goes on to remind his readers of an extraordinary prediction published in a recent issue of the "Globe" as recorded by Dr. Clement Philippe, President of the *Société Belge de Médecine et Pharmacie en Angleterre*. The doctor wrote:—

On December 13th, 1913, I was at a medical conference in Brussels. The most eminent doctors connected with the French health resorts were in turn initiating their Belgian colleagues into the mysteries of hydro-thermal science. On this particular day, Amédée Tardieu, who had the honour of personally attending for two years H.R.H. the Countess of Flanders, mother of King Albert, had been speaking of the Auvergne, and in the course of a banquet he uttered these words, which made his fellow-guests smile: "In 1915 we shall be in Berlin and we shall have reconquered Alsace and Lorraine."

Ironical interruptions only served to make our confrère more serious, and he continued, almost with a prophetic air: "I'm telling you the truth, in 1915 we shall be in Berlin and we shall have reconquered Alsace-Lorraine."

According to Dr. Philippe, Tardieu, who was one of the greatest French medical authorities, a universally respected veteran of seventy-two, went on to explain to the company that, three months before the outbreak of the war in 1870, a clairvoyant friend of his, the director of the observatory at Mont Souris, foresaw in a trance the fall of the Empire, the loss of Alsace and Lorraine, and certain approaching events connected both with Tardieu and himself, and also that in 1915 the French would have taken back Alsace and Lorraine and would be in Berlin. The circumstances which his friend had predicted had so far been fulfilled to the letter, and Tardieu was, therefore, firmly convinced that the two last mentioned predictions would not fail of fulfilment.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, post free, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of "LIGHT" at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

ERRATUM.—W. B. P. writes: "In my letter last week on 'Life after Death,' the word 'nucleolus' in the quotation from Faraday should in each case be 'nucleus.'"

THE ETHEREAL TRANSMISSION OF THOUGHT.

A NEW FIELD OF EXPERIMENTATION.

By DAVID WILSON.

From the above title it might seem to the reader that what I am about to say deals principally with such allied subjects as thought-transference, telepathy or telergy, but this is not the case if these terms are to be used as indicating the direct influence of mind on mind to the exclusion of any agency of a more material kind, which view, I believe, was held by the late Mr. F. W. H. Myers.

My object here is to show grounds for adopting the view briefly expressed by Mr. Julius Emmer, a practical photographer of great experience, namely, "that the conductor of telepathic force is the luminiferous ether which exists throughout all space"; nor is this view antagonistic to those held by the best modern thinkers. Mr. James Coates has written ("Seeing the Invisible," p. 45) that "whether there be one ether which manifests itself in various ways, or several ethers, I do not know, but there seems to be a necessity for several kinds, or possibly for various degrees, of ether for the transmission of light . . . and indeed of thought." (The italics are mine.—D.W.)

Again, he writes: "It is unthinkable that these impressions, revelations, visions and what not can reach the sensitive without coming through appropriate media." Sir Oliver Lodge also in his "Survival of Man" clearly indicates that on the subject of the part played by the ether in the phenomenon of telepathy he has an entirely open mind. And this, indeed, is all that I would ask of the reader, namely, that he keep an open mind until I shall have presented to him here some results of an investigation which I cannot but think will be infinitely more substantial than any arguments I could advance.

Here I must first refer to some occurrences during the past few months.

Between July and November of last year (1914) I collected (as many readers know) from various automatic writers the "Message of Amen Rā-mes," in which certain passages occurred which seemed to me to contain what might prove to be very valuable hints. The most important of these passages were the following:—

A.—"Any variation of kinetic state in any aggregation of the ethereal corpuscles will induce in some degree a variation in that particular form of ethereal corpuscular aggregation existing in the proximity of all grey matter."

B.—"This is the process of telepathy."

C.—"This induced variation is not of its nature imperceptible to disembodied intelligence."

AA.—"An aura is one of the manifestations of all will-motion-mechanism, and is the material—in the sense that ether is material—manifestation of personality."

Provisionally assuming the truth of these dicta, it seemed clear to me that the association of telepathy with ethereal vibration was unmistakably inferred. In other words, that the ether is the medium for the transmission of thought.

If this be so, then it follows (since we cannot dispute the reality of telepathy) that a being is capable, in certain conditions, of either creating or modifying certain conditions in the ether. This is the point which we have to inquire into.

Now, one could hardly think of these matters without calling to mind the ether waves utilised in wireless telegraphy, and, indeed, my thoughts very quickly took that direction.

In order that what follows shall be quite clear to those with no idea of how "wireless" is worked I must give a very brief sketch of the process:—

Wireless telegraphy is carried on by means of electric (or ether) waves generated at the transmitting station by an apparatus called an induction coil in conjunction with batteries and condensers which develop a spark discharge. This spark occasions the waves, which spread in all directions at the rate of 186,400 miles a second, and in the words of Mr. Newton Harrison—"strike a series of wires [at the receiving station] which direct them so that they act on some metal filings contained in a glass tube [which is called an

oscillation detector]. This glass tube is fitted at each end with a metal plug against which the filings touch. The electric waves striking the filings in the tube enable a battery current to pass through them, which otherwise would not. It is thus seen that the electric waves [Hertzian waves] do not produce the signal but only cause it." The whole process of "wireless" turns on this action of the electric waves on the detector which in this case is summed up in the statement that:—

If Hertzian waves fall upon an aggregation of iron filings their conductivity, as a whole, is increased.

(It should be noted that there are at present eight classes of detectors, of which the example given belongs to the "imperfect contact" class. This one is given merely as an example.)

The difference between the Hertzian wave and the ordinary light wave is in point of length, for the former has been reflected, refracted, absorbed, polarised, and diffracted both by Professor Hertz and Sir Oliver Lodge. In other words, both these are waves of the same medium—namely, that which we call the ether. Thus it appeared to me that conceivably not only might there be yet another group of waves of this same medium, differentiated from the two former (Hertzian and light) only in length, and constituting what I may call the motion-mechanism of telepathy and thought-transference, but also that their existence might become demonstrable if a suitable detector could be employed.

My determination to inquire in this direction was all the more strengthened by what a Continental experimenter had told me two years previously to this, namely, that he had known, in the case of his own wireless apparatus, intelligible words to be received when the aerial receiving wire was entirely disconnected from the receiving circuit. This, added to the fact that the words received generally had some bearing on him or his family, rendered him totally unable to surmise as to their origin. I think, however, that he was inclined to attribute it to some more than usually disturbed state of the atmosphere (known as atmospheric X₂).

The apparatus I used is to be regarded as a combination of (1) a battery; (2) a very sensitive galvanometer; and (3) a detector, of which the detector was in a constant state of modification or transition—which did not cease until one day, the apparatus having its constituent parts, for no assignable reason the needle of the galvanometer gave a pronounced jerk. As the time went by and no other movement occurred, I supposed that perhaps in some way the table on which it stood had been shaken. When the evening came, however, the needle was again deflected on this occasion sharply and several times in succession. This time there could be no doubt of the matter, of which the cause had to be sought in one of four categories, namely:—

1. Some kind of vibration not sufficiently pronounced to be perceptible to the senses.
2. Impact upon the detector of actual Hertzian waves presumably—though in default of an aerial wire receiver—from some neighbouring wireless transmitter.
3. Impact upon some invisible light wave or
4. Impact upon the detector of a new kind of wave, that is, differing perhaps only in the matter of length from the two former (Hertzian and light).

Naturally, I took the most obvious view of the matter, and put the phenomenon down in the first category; moreover, the needle remained obstinately quiescent for more than a week.

At the end of this time, however, I observed further movement of the needle, but with what seemed to be more method than had previously been the case. Now the deflections seemed to run in similar groups of four, of which the first three deflections were quicker, while the fourth was more protracted. These groups continued to follow each other without a break for six minutes, after which there was a complete cessation of movement. What seemed to me peculiar was that, if these deflections were due to chance vibrations (Category 1), they should persist in a regular form of grouping. Furthermore, was it only a curious coincidence that this grouping of three short deflections and one long was the three dot and a dash, constituting the Morse call signal?

After this events seemed to march more quickly, for three

days after this (on January 10th, 1915), the needle again gave out the Morse call signal for eight minutes continuously, after which it continued as follows (of course, in the Morse equivalent): "Great difficulty, await message, five days, six evening." (This was in a very mutilated form, of which, however, I have given the general sense.)

No name, or initials, was appended to this.

Before the time arrived I invited to my house a very reliable witness, whose testimony could be trusted to carry weight, and suggested that between then and the time appointed the witness should learn the Morse alphabet, at any rate to be able to check letters if they were given slowly by the deflections of the galvanometer.

When the day arrived I felt extremely dubious as to the outcome of the affair, because the vibrations of the needle seemed to have degenerated into utter incoherence, such as one might imagine would be created by vibration from ordinary causes if such a thing had been feasible.

I was astounded, therefore, when at 6.4 p.m. by my watch the dial once more recorded slowly and unmistakably the Morse call signal, which it continued to do for nearly half an hour.

At 6.31 the dial recorded the following letters by Morse, which were taken down independently both by myself and the witness to whom I have referred, and of which the following are word for word versions:—

1. Version by witness:—

TRZELIOININAMEVIVRATIMNS.

2. My version:—

RYELIMINA-E-BRA-IONS---ARTK.

These two versions were taken down quite independently of each other. From a comparison of them both it is obvious that wherever the message came from it could only mean one thing, namely:—

"Try eliminate vibrations. ARTK."

For some time I was unable to see my way clear to carrying out this modification; at length, however, I thought that it might be carried out in the following way without interference with the detector itself. I inserted into the circuit a Morse key which was to be operated by someone after the manner of automatic writing. This it seemed to me could in no wise affect the origin of messages given by the galvanometer because the person, so to speak, inserted in the circuit could himself do nothing by depressing his key, for the circuit would be still broken at the detector which would be absolutely beyond his power of affecting. At the same time any chance or incoherent atmospheric disturbances which might affect the detector would accomplish nothing, for then the circuit would be broken at the Morse key. It could not possibly happen that the person should depress his key consciously when the detector was affected because he would know nothing about it. Therefore, the only possible way in which a message could come through the receiver would be by means of an agency which could not only affect the new detector but also the brain of the (so to speak) "circuit person." Moreover, these actions would have to be synchronous before the needle of the galvanometer would deflect.

To digress for a moment. This check principle might be utilised to produce phenomena which would be absolutely unimpeachable by even the most inveterate sceptic. For example, to depress automatically a Morse key is no more difficult than to write automatically or tilt a table, provided that the psychic conditions are equal. Therefore suppose that four people wished to obtain the ordinary "yes" and "no" answers (as by table-tilting), if they, instead of putting their hands on a table, were each of them to place one hand on a Morse key in series with the other three keys it would be an absolute impossibility for one, two, or three of them consciously to influence the results.

On these lines, therefore, I continued to experiment, and at length, after an expenditure of time and trouble which had become well-nigh wearisome, I obtained some further short but satisfactory results, of which for conciseness and clarity of meaning the following is easily the best:—

All personalities are differentiated in consciousness, but are united in subconscientiousness into one absolute complete and indivisible unity.

Now, I have assumed that the authorship of the above is no other than that of the script which in the first place led to these experiments, namely, those personalities who have elected to designate themselves Tehuti and Kha-em-Uast. But the unsatisfactory part about it is that there is no signature attached. This is the case also with the other results; although alike in style to that of earlier scripts they just stop short of having the initials of the communicators at the end.

Viewed as part of a larger question, however, this matter is very little.

The main thing is that by introducing this kind of personal check on the New Wave Detector (as I have named it) it is possible to say with truth that any agency which can transmit thought can also simultaneously affect the condition of an electrical detector of some kind of etherial wave.

Regarded merely as an interesting phenomenon this cannot give me but little satisfaction. But I believe that in regard to psychotherapy this contains the promise of an almost incalculable advance.

After all, the only real justification for probing into these matters lies in the hope of promoting human welfare. Since the above was written I have been endeavouring to get matter communicated by the N.W.D., with the initials of Amen Ra-mes following at the end. This I have not yet succeeded in doing, but the matter I have obtained seems to me to be very suggestive of his style of composition, in addition to containing allusions to ideas and people peculiar to ancient Egypt.

These fragments, while of no practical utility in themselves perhaps, are yet the first sustained efforts obtained even under the checking principle mentioned above, and thus they are thoughts transmitted, although whence we do not know, by an agency of more potency than human beings have yet shown evidence of possessing.

I give these fragments, and in so doing close these few preliminary notes regarding the N. W. D.

I am aware that there are only too many people who think these inquiries illegitimate. There are others who will deprecate the introduction of elements of physics into what they may consider as the domain of spirit. To these I may apply the words of Shakespeare:—

If we shall stand still
In fear our motion will be mocked or carped at
We should take root here where we sit, or sit
(As) statues only.—(Cardinal Wolsey).

FRAGMENTS OF MESSAGES RECEIVED BY THE NEW WAVE DETECTOR.

[NOTE.—These messages are limited by the slowness of their transmission and the uncertainty of the occasion. Sometimes for many days not a word comes along, when they do it is only a word or two at a time. This is doubtless owing to difficulties which I trust will not prove always insuperable.]

Fragment 1.

Now from him . . . coming into Amenti is not sought a count of worldly triumphs and successes, but rather of those lessons which life has brought him, for verily this is the first great law: Life is for introspection.

Fragment 2.

So once came a prince of Egypt unto Ptah-mes of Memphis, saying, "How many slaves shall attend me when I go forth from Abydos [meaning that when he died how many slaves should be killed, so that they might attend him in the nether world.—D. W.] to serve me on the great journey as befits my state?" "Prince," saith Ptah-mes, "empty-handed and alone shalt thou journey through Amenti save sympathy be thy retainer."

TRANSITION OF A CARDIFF SPIRITUALIST.—It is with mingled feelings we have to record the passing to the higher life on February 26th of our old friend Mr. Alphonse Charles, whose mortal remains were interred in Whitchurch Cemetery in the presence of a number of personal friends, the service being conducted by his friend, the President of the Cardiff Spiritualist Society. His gentle, unassuming nature and cultured mind won for him the respect of all with whom he came into contact. Our sympathy is with his life's partner, who, though feeling the separation keenly, is consoled by the convictions that Spiritualism affords.—J. W.

IRISH GHOST STORIES.

The following narratives are taken from a recently-published book, "True Irish Ghost Stories," by the Rev. St. John D. Seymour and H. L. Neligan. The first is an experience narrated to the writers by a lady well known to them, and of whose good faith they have no doubt, but who requested that all names should be omitted.

AN EARTH-BOUND VISITOR.

Two or three months after my father-in-law's death my husband, myself, and three small sons lived in the West of Ireland. As my husband was a young barrister, he had to be absent from home a good deal. My three boys slept in my bedroom, the eldest being about four, the youngest some months. A fire was kept up every night, and with a young child to look after, I was naturally awake more than once during the night. For many nights I believed I distinctly saw my father-in-law sitting by the fireside. This happened, not once or twice, but many times. He was passionately fond of his eldest grandson, who lay sleeping calmly in his cot. Being so much alone probably made me restless and uneasy, though I never felt afraid. I mentioned this strange thing to a friend who had known and liked my father-in-law, and she advised me to "have his soul laid," as she termed it.

Though I was a Protestant and she was a Roman Catholic (as had also been my father-in-law), yet I fell in with her suggestion. She told me to give a coin to the next beggar that came to the house, telling him (or her) to pray for the repose of Mr. So-and-So's soul. A few days later a beggar-woman and her children came to the door, to whom I gave a coin and stated my desire. To my great surprise I learned from her manner that such requests were not unusual. Well, she went down on her knees on the step and prayed with apparent earnestness and devotion that his soul might find repose. Once again he appeared, and seemed to say to me, "Why did you do that, E—? To come and sit here was the only comfort I had." Never again did he appear, and, strange to say, after a lapse of more than thirty years I have felt regret at my selfishness in interfering.

After his death, as he lay in the house awaiting burial, and I was in a house some ten miles away, I thought that he came and told me that I would have a hard life, which turned out only too truly. I was then young and full of life, with every hope of a prosperous future.

A PHANTOM COACH.

Some years ago my family lived in Co. Down. Our house was some way out of a fair-sized manufacturing town, and had a short avenue which ended in a gravel sweep in front of the hall door. One winter's evening, when my father was returning from a sick call, a carriage going at a sharp pace passed him on the avenue. He hurried on, thinking it was some particular friends, but when he reached the door no carriage was to be seen, so he concluded it must have gone round to the stables. The servant who answered his ring said that no visitors had been there, and he, feeling certain that the girl had made some mistake, or that someone else had answered the door, came into the drawing-room to make further inquiries. No visitors had come, however, though those sitting in the drawing-room had also heard the carriage drive up.

My father was most positive as to what he had seen—*viz.*, a closed carriage with lamps lit; and let me say at once that he was a clergyman who was known throughout the whole of the North of Ireland as a most level-headed man, and yet to the day of his death he would insist that he met that carriage on our avenue.

One day in July one of our servants was given leave to go home for the day, but was told she must return by a certain train. For some reason she did not come by it, but by a much later one, and rushed into the kitchen in a most penitent frame of mind. "I am so sorry to be late," she told the cook, "especially as there were visitors. I suppose they stayed to supper, as they were so late going away, for I met the carriage on the avenue." The cook thereupon told her that no one had been at the house, and hinted that she must have seen the ghost-carriage, a statement that alarmed her very much, as the story was well known in the town, and car-drivers used to whip up their horses as they passed our gate, whilst pedestrians refused to go at all, except in number. We have often heard the carriage, but these are the only two occasions on which I can positively assert that it was seen.

The following personal experience of the phantom coach was given to the present writer by Mr. Matthias Fitzgerald, coachman to Miss Cooke, of Cappagh House, Co. Limerick. He stated that one moonlight night he was driving along the road from

Askeaton to Limerick when he heard coming up behind him the roll of wheels, the clatter of horses' hoofs, and the jingling of the bits. He drew over to his own side to let the carriage pass, but nothing passed. He then looked back, but could see nothing, the road was perfectly bare and empty, though the sounds were perfectly audible. This continued for about a quarter of an hour or so, until he came to a cross-road, down one arm of which he had to turn. As he turned off he heard the phantom carriage dash by rapidly along the straight road. He stated that other persons had had similar experiences on the same road.

COLONEL DE ROCHAS D'ARGLUN OF GRENOBLE.

The outbreak of the war put an end to the intended jubilee of Colonel de Rochas, the idea of which was started by Professor Falcomer, of Venice, and cordially taken up by Professor Richet, Dr. T. Maxwell, Professor Henri Bergson, Camille Flammarion and Professor A. Rey, of Dijon, representing different schools of thought, from the psychical researcher to the Spiritualist.

The Colonel's death followed in September last, at the age of seventy-seven, both his sons being absent at the war. It is noticeable that in his book, "Les Vies Successives, Documents pour l'Etude de cette Question," published at Paris in 1911, it is stated that a hypnotised subject had told him that he would die in the month of September, 1914.

At the time of his death a lady living at Lisbon wrote to a friend, "Poor de Rochas is gone. I have had an intimation of his death. I should like to know at what o'clock he died and the exact date. In the night of the 7th and 8th September I received the above mentioned intimation. It was ten minutes past two in the morning. Did he die at this hour and that day?"

Already in October, 1913, he had written to Professor Falcomer: "I continue to be very unwell; I have notably lost my memory in a great measure; it is the beginning of the end. I do not complain, for soon I shall know for myself what there is beyond the grave, and why we still have only hypothetical ideas on the subject."

Less known in England than on the Continent, Colonel de Rochas is worthy to stand beside Aksakoff, Myers, Alfred Russel Wallace, Professor James, Rivail and others among the founders of the science of the soul, which, if not yet officially recognised, has yet opened up a new region of truth to its explorers. During half a century Albert de Rochas published many studies in reviews, notably in the "Revue Suisse des Sciences Psychiques" (1913), a monthly periodical published at Geneva, dealing especially with the phenomena of ecnnesia or retrogression of memory, telethesia or exteriorisation of sensibility, and telekinesia, or exteriorisation of movement; that is, studying facts which are the basis of a science which will open out horizons far vaster than any others, because it deals with a consciousness that passes beyond the confines of an organism and seems to penetrate the plane of an integral humanity. The name of de Rochas deserves to be written in letters of gold in the pantheon of those who have best fathomed the occult powers of the soul, and in regard to whom we may adapt the well-known lines of Coleridge, and say:—

They were the first that ever burst
Into that silent sea.

A committee had been formed, which had decided to publish a book for the jubilee, but as Professor Richet, with four sons at the war, says, "Now we have other work to do." But when the war is over it is to be hoped that due honours will be paid to this distinguished investigator who, disdaining notoriety, generously sacrificed his time and fortune to lift a corner of the veil of Isis.

Adapted from an article by Professor M. T. Falcomer
in the "Adriatico" of Venice by C. JESSIE VESEL.

SUFFERING is a heavy plough driven by a hand of iron.
The more ungrateful and rebellious the soil the more it tears;
the richer and softer the soil the deeper it delves.—CARMEN
SYLVA.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
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THE WAY OF HAPPINESS.

There are those who have become bored—and quite naturally—by being continually told that life in the flesh is for discipline, that pain is a necessity, and that afflictions are designed for the chastening of the spirit. There is, of course, a certain amount of truth in these statements, but it is by no means all the truth.

Looking at the matter broadly it seems reasonably clear that human life represents the stage at which the spirit gains self-consciousness and self-expression, that it is a process of consolidation—a kind of focussing-point. It is clear that the vast machinery of the physical side of the Universe was designed for just this purpose of producing man and equipping him for his career as a spiritual being. Pain has been at all times a factor in the process, but we doubt very strongly if its presence is anything like so inevitable as we are sometimes asked to believe. We need not trouble high philosophy with the question—common-sense will answer it—whether a great deal of pain, nearly all of it perhaps, is avoidable. In a wisely-ordered state of society war would be absent, poverty unknown, disease abolished, the fear of death non-existent, and bereavement robbed of all but the tender regret of a temporary parting. And so at one stroke would be shorn away nine-tenths of the causes of pain—mental or physical. How the world would go on thus cruelly deprived of this so necessary instrument of discipline we hardly know, but we can venture on a guess. It would proceed far more smoothly and profitably, having gained some measure of that which is not only the true means of life but also its end—happiness, or as we prefer to call it, Harmony. "I don't come to school to be caned," whimpers the schoolboy when brought up for correction. "Certainly not," assents the headmaster cheerfully, "you are here to learn, but so long as you insist that your lessons shall always take this form—" and the cane completes the sentence in its own eloquent fashion.

While a foolish kindness may do more harm than even an excessive severity, it may fairly be questioned whether the soul—assuming the need of its being "chastened"—might not be more effectively chastened by joy than by affliction. For there is an uplifting quality about joy. It clarifies and enriches the life more potently and rapidly than a course of tribulation. Between Misery and Happiness as the perfecting agents in human life, the time has arrived to ask with entire seriousness whether Happiness is not "the more excellent way." May we not say of Happiness, as someone has said of Love, that it is "the great stimulator, the great purger of selfishness, sin and despair"?

Matthew Arnold has written in his poems of the

struggles of the soul and how it mounts only by strain and effort to eternal life. It sounds true enough to those who view life as a fierce conflict between the soul and a host of evil forces; and it is true in a fashion. But there are high and low forms of truth, and the poet's truth is not a high one. For if, as he held, there is a "stream of tendency," a flowing of the tide of life towards the best and highest, why need the spirit struggle if it is going with the current? Is it not in a very real sense the case that its painful strivings may come of its setting itself ignorantly against the stream of eternal progress? There are many to-day who can testify as a matter of their own life-experience that there are strange and beautiful changes in the order of things as we advance from the lower to the higher. What was *Force* in the lower realm, harsh and strenuous, becomes, in the higher, *Power*, calm, majestic, effortless. Uncongenial toil is changed not to ignoble ease, but to harmonious activity. What was at first the clash of forces becomes at last the peaceful interplay of powers and principles. All the struggle of the lower life is seen then to have been less a striving towards the higher condition than an effort unconsciously directed against it.

More than a glimpse of this truth has come into the world to-day where we are learning by bitter experience that war is something out of harmony with the spirit of the age—antiquated, barbarous and costly. Those who used to point to the methods of Nature in the vegetable and animal kingdoms as a justification for competitive strife in the human world are less confident in their illustrations than of old. They have an uneasy feeling that they have been taking their texts from below instead of from above, and that the advancing intelligence of the age has discovered the fallacy of modelling its activities on the operations of non-intelligent forces, or the directions of instinct and blind impulse. Even the old plea that the cessation of war means a stagnant and degenerate peace has lost its point. Peace, it is seen, need not mean spiritless inaction. If it did, indeed, we may be sure that its sloth and luxury would in time be swept away by a re-emergence of the war-instinct, so wisely are the ways of mankind ordered by that Spirit, intelligent co-operation with which means the achievement of every great hope and purpose, just as resistance results only in disquiet, disillusion and ultimate defeat. The choice is before all and each of us. When the right choice is made by all the discipline of the race will be through happiness. The old problems will have been worked out, and the omnipresence of joy will present no puzzle to those who have read aright the riddle of pain.

PSYCHIC INFLUENCE IN SONG.

There was a large gathering on Friday, the 5th inst., at Mrs. Hedley Drummond's Music and Occult At Home, in the Green Salon of the Eustace Miles Restaurant to hear the Comtesse de Bremond lecture on "The Ballad and How to Sing It." The Comtesse, who gave a most interesting description of the origin and evolution of the ballad, spoke with much eloquence on the war ballad of the past and its influence at the present time on the spirit of patriotism as an assistance in helping the King's call for recruits. She dwelt strongly on the occult suggestion of the ballad and gave instances of singers who sang under spiritual suggestion, notably the late Antoinette Sterling and Belle Cole, both famous exponents of the ballad. From these famous singers the Comtesse had personally received assurance of their experiences in this regard. She expressed the view that great vocalists who have passed to the beyond still influence the singers on this earth by spiritual suggestion, especially as regards songs in which they themselves became famous.

Miss Irene Delemere and Miss Gladys A. Beckett assisted with their songs to make the afternoon a success.

J. H. D.

THOUGHT-READING EXTRAORDINARY.

FURTHER SUCCESSFUL EXPERIMENTS.

By RICHARD A. BUSH.

A little while ago I gave in *LIGHT* an account of some remarkable thought-reading experiments with Professor A—. I have had further experiments with this gentleman; perhaps they will be found equally worthy of publication. The Professor A— mentioned by Mr. S. A. Brett in his interesting letter in *LIGHT* of January 30th is the same person. I have his permission to state that his name is Akldar.

This time the experiment took place in my own house. There were present the Professor, my eldest daughter, and myself. My daughter and I took four pieces of paper of the same size, on the back of which was some printed matter. I purposely chose a piece of scribbling paper which had printed matter upon it in order to test whether the printed words already there affected the experiment.

My daughter wrote a short sentence on two of the pieces and on the other two I inscribed something. Professor Akldar was in another room whilst we were writing on the papers. We folded the pieces of paper into small pellets of equal shape and size, and my daughter mixed these four pieces in her hands so that we did not know which was which. We called the Professor in, and he requested my daughter to throw one of them into the fire, which she did. I took two of those remaining and held one in each hand, my daughter retaining the other. This latter he took (in our presence) and laid it for a moment against his forehead and returned it unopened to my daughter, who laid it on the table. He said to her, "You have written on that piece of paper the following: 'I love the sunny weather, it makes me think of spring and flowers.'" She opened the paper, which was indeed one of hers. She had written: "I love the sunny weather, it makes me think of spring and beautiful flowers." The Professor had omitted the word "beautiful." He then asked me to lay the pieces of paper I continued to hold on the table, I did so. He then said to my daughter: "Take which you like of these two; you will pick up your own." She chose one. He said: "This is what you have written: 'Music is my chief delight and recreation. What should we do without it?'" The paper was hers and she had written exactly as stated. One more pellet remained, which I took up. He said: "I see something like an envelope, with lines drawn from corner to corner and round where they cross is a circle like a seal." I had drawn such a figure as described. He did not know I was going to draw a design, but expected a sentence. He continued: "The paper thrown into the fire had this written on it: 'I sign myself Richard Bush.'" I said, "You have got it nearly right, but did you notice any peculiarity in the spelling?" He thought, and replied, "You have spelt Bush with an 'e' at the end." To the best of my recollection I had not, and said so, but as the paper was burnt this could not be verified. "What else?" I inquired. He then did what seemed like guessing, and after several tries he got "I signe myself Richard A. Bushe," and finally "I signe myself Richards A. Bushe," maintaining strongly that I had written an "e" at the end of my surname. What I had written was "I signe myself Richards A. Bush," purposely mis-spelling a word and my Christian name to throw him off the scent. He explained that knowing my name so well, as soon as he received the impression of my name and the sense of the preceding words, he did not take any further pains, which he would have done if he had expected a trick or special difficulty. All this was done under test conditions.

We then wrote on four more pieces of paper as before and my daughter mixed them up in her hands, then laid them on the table. I then said to her: "I will you to pick up one of mine." She picked up one, and Professor A— said to her: "It is not your father's, it is one of yours" (which proved to be true), and proceeded to say what was written on it. He correctly read all four. One of mine was written: "Bade speling is orfen made," and he spelt the words thus as he spoke them.

This is surely perfect evidence of the possibility of thought-reading or telepathy. The question arises, Is it blended with clairvoyance and psychometry? The touching for a moment

suggests some psychometrical assistance, although the Professor says it is not always necessary for him to touch one of the papers. He admits that it assists him. As for clairvoyance, he states that he sees nothing with his eyes. Nor is he clairaudient. He receives what is written as a mental impression. If he worked by clairvoyance, he ought to be able to read unknown printed matter. That is why I chose, in the first instance, paper with print on one side. He says he cannot do that. He has no theory about his gifts. He has sought for a rational explanation without finding one that satisfies. The science of Spiritualism he has not studied seriously.

He has other powers besides that of telepathy or mind-reading. He can trace the past history of a person, and foresees much of the future with unusual accuracy. This is his most valuable asset—at all events, from a financial point of view. It is done by means of the aura. He informs me that the colours of the aura spread out flat, like a tree trained espalier fashion, and he has learned to interpret these colours and their movements. When he comes to judge of character and to foresee, he senses a sudden increased inflow of impression.

One deduction from the aforesaid experiments seems to be that delineations of past experiences such as we so often hear at our meetings are effected by unconscious telepathy, and not usually by spirit agency. Inspiration from the spirit spheres would be, therefore, obtained by thoughts being transmitted in the same way by spirit beings.

[On Wednesday, the 3rd inst., Professor Akldar called at this office and gave a demonstration of his powers to Mr. Withall, the Acting President of the Alliance, and the Editor of *LIGHT*. The Professor having gone out of the room, Mr. Withall wrote two questions relating to personal matters, and the Editor a random sentence and a quotation from Shelley's translation of "Faust," on slips of paper. The papers were then folded up small, and the Professor returned to the room. He touched one of the papers for a moment and then requested that they should be mixed up together and be held in the closed hands of the writers, one in each hand. He then proceeded to read off by his mysterious power the contents of each of the concealed papers, taking them in the order chosen by their holders. As he read each paper it was unfolded and the writing verified. He appeared to have a slight difficulty with the Shelley quotation, which ran as follows:—

If Jack o' Lantern

Shows you his way, although you miss your own,
You ought not to be too exact with him.

But the precision with which he deciphered it was amazing. "Jack o' Lantern" puzzled him slightly as he was apparently unacquainted with the expression. We cannot offer any solution of the problem presented by the Professor's gift, but it is far more constant and precise than psychic gifts of the ordinary type.]

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 14TH, 1885.)

"The 'Occult World' appears to be looking up just now," says the magnanimous 'Pall Mall Gazette,' and it suggests that the Prime Minister,* after declaring his open-mindedness as to Spiritualism, some years ago in the Brighton letter, and then recently witnessing the phenomenon of slate-writing with Mr. Eglinton, should do what is needful to prevent honest mediums from being prosecuted as rogues and vagabonds."

Look at it! It may be a small matter in comparison with the plagues of Egypt and the horrors of a summer in the Soudan†, but the utter inconsistency of the thing is worthy the attention of not only the Prime Minister, but both Houses of Parliament, several members of which are noted Spiritualists, for Mr. Eglinton, if paid his customary honorarium for that wonderful séance, could have been prosecuted next day, and on Mr. Gladstone's evidence sent to prison for three months.

Several members of the Royal family, it is well known, have had séances with different mediums—and thereby become confederates in all the roguery and vagabondage of Spiritualism. Another good reason why the law should be enforced or repealed.

—Editorial Notes.

* The Right Hon. W. E. Gladstone.

† An allusion to the Parliamentary debates on the Egyptian question.

SINAI.

ITS INSCRIPTIONS, CAVES AND HERMITS.

On Thursday, the 4th inst., Mr. W. J. Vanstone, Ph.D., gave a lecture before the Psychic Class on the above subject. Introducing the subject he narrated a psychic experience of his own in relation to Sinai which included some coincidences that were very extraordinary even if they did not actually demonstrate those principles of spirit intercourse which were held by members of the class. After giving geographical and geological descriptions of the district, he said the Egyptian monarchs as early as the fourth dynasty and onward for two thousand years worked the copper mines of Sinai and collected malachite and turquoise. The Goddess Hathor was worshipped there and also Thoth, the latter being supposed to be the inspirer of those who first discovered copper there, and to have continued his interest in those who laboured, studied, or worshipped on this spot. Moses, who was learned in all the mysteries of Egypt, sought its solitudes to put into practical experience the higher phases of his initiations.

The numerous wadys provided access to localities situated amongst the mountains; and the Wady Mazarah was the most interesting because here were the more ancient Egyptian inscriptions in hieroglyphics. Curious stone beehive houses and port-like structures similar to those existing in the Orkneys and Shetland were to be found, and both single and double stone circles with a central cyst or copper, the whole apparently having a common origin with our well-known Druidic circles. After describing the famous St. Catherine's Monastery, Mr. Vanstone gave an account of the discovery of the Tishendorp Manuscript and referred to both the Codex Vaticanus and Codex Alexandrinus. He said that in both the third and fourth centuries thousands of Christian hermits flocked to these valleys and lived lives of seclusion and study, many of them living in single lonely cave cells, and others in community in larger caverns. The mountains and caves of Sinai might be regarded as one gigantic storehouse of great spiritual forces which might some day come to a focus, producing most beneficial results to the race.

FALLING THROUGH SPACE.

AN AIRMAN'S WONDERFUL EXPERIENCE.

In the "Times," recently, a medical correspondent gave an interesting account of the "psychology of a war flight." It dealt with the adventures of an airman whose aeroplane turned upside down and fell with him through space at the rate of about two hundred miles an hour. When he knew that his machine had stopped and was falling he suffered real agony of mind. What followed may be told in his own words:—

But suddenly, and quite unexpectedly, that feeling passed away. I had tried everything and failed. I was conscious of that. Now a wonderful sense of calm took the place of the anguish. It was the most easy and delightful sensation I have ever felt.

The next thing I remember is that my holding-in belt burst and that automatically I jammed my knees farther under the indicator board and gripped the seat with my elbows. I had taken my feet off the rudder bar. I was some inches out of the seat, and the machine was upside down. I only knew it was upside down in a vague way, because I had left the seat. I was quite happy, and I had no anxiety of any kind. I did not feel anything. Then in a moment the aeroplane fell out of the cloud, and I saw the sea rushing up towards me. My hands automatically moved the controls, and at 1,500ft. the machine righted herself. *Then at intervals I heard a curious snapping sound in my ears, and realised that I was deaf. I could not hear my own engine.

"I was quite happy and had no anxiety of any kind." Dr. Livingstone, after being carried away by a lion, made a somewhat similar statement regarding his sensations while being dragged along in the lion's jaws. But in the case of the airman the calm and lightness are attributed merely to the sudden rush through the air. At least, it would seem that Nature provides some anesthetic of her own in such cases. It may well be, as the

correspondent who called our attention to the article suggested, that the experience was a psychical one. The feeling of exhilaration in the airman's case was followed by depression when he had returned to safety, and our correspondent writes:—

I should say that when he felt so happy while falling, his spirit body had released itself sufficiently for him to experience the joys of the higher consciousness; and the subsequent discomfort was that always experienced by those who have been so near death that the spirit partially freed is reluctant to return to its earthly tenement. Whatever the explanation, the experience is a most interesting and consoling one.

LARGER VIEW OF EVOLUTION.

ADDRESS BY MR. W. H. EVANS.

On Monday evening, the 1st inst., Mr. W. H. Evans, of Merthyr Tydfil, delivered an address under the above title to the International Club for Psychical Research.

Miss Felicia R. Scatcherd, who presided, said it was always a pleasant thing to get into the spiritual atmosphere Mr. Evans brought with him, and what he had to tell them would be refreshing to those of the audience who might be weary of the husks of psychical research, essential and necessary as these were for bringing conviction of the truths that they preserved.

In commencing his address, Mr. Evans remarked that he was rather fond of the husks, as they protected the precious kernels of truth. Entering into a critical examination of the materialistic hypothesis, he endeavoured to show how even the materialist found that some fundamental postulate was essential to an intelligible explanation of the universe. Discussing the mechanical theory, the speaker said that a machine pre-supposed purpose, and if the universe were the outcome of mechanical principles inherent in the world's substance, it necessarily implied two things. First, that all humanly constructed machines existed prior to their concrete form—that is, they existed in a mind realm. Hence we were compelled to infer a similar mental realm in which the idea of the universe had birth. Secondly, as all machines constructed by man were made for some definite purpose, the universe only became rational to us by postulating that it had some purpose to fulfil; for example, the production of self-conscious beings—at least, they might legitimately infer that was one of them.

Referring to the facts of psychical research, the speaker suggested that as the spirit world was a real world it might be considered as a further evolution of the material universe, thus preserving the line of continuity and giving a larger view of evolution. Dealing next with the spiritual body, the speaker suggested that in the miniature universe in which man lived more immediately, namely, the physical body, a similar process of refinement was going on, and out of the crude materials absorbed by the physical body a finer body was being elaborated, thus again bringing the whole of the cosmic processes into line with each other.

Recurring to the suggestion of a mind realm prior to the existence of a well-ordered universe, the speaker said it might be inferred that the idea of the universe had been perfect in that realm, but its development necessitated the three forms of existence—matter, time, and space. Thus the whole universe was a thought of God in process of unfoldment. Only as man approximated to the Divine Idea could it be said that he approached Reality.

The lively discussion which followed showed Mr. Evans' extraordinary ability in stirring the minds of his auditors to active and critical consideration of the problems under consideration.

J. L.

MRS. ELLA DUFFUS, of Pennywells, Elstree, Herts, makes an earnest appeal on behalf of the once celebrated materialising medium, Cecil Husk, now aged, blind, and suffering. She has come to the end of the subscriptions she collected on his behalf last year, and will be grateful for any further help.

SAPPER JOHN LIONEL TWOMEY is a wounded soldier lying in King Albert Ward, Royal Surrey County Hospital, Guildford. He writes asking for the name of any Spiritualist in that neighbourhood who would care to visit him during his stay there. We hope that some one of our readers may be able to pay the gallant soldier a visit. He tells us that in civil life he was a policeman.

SIDELIGHTS.

At the rooms of the Alliance on Tuesday, the 2nd inst., Miss Florence Morse gave good clairvoyant descriptions, and on Wednesday, the 3rd inst., "Morambo," through Mrs. M. H. Wallis, answered questions from the audience with his customary ability.

Mr. J. Bell, of Stockport, is evidently a child-lover. Having read in the "Lyceum Banner" for February that out of twenty-four societies in the London District, fourteen have no Lyceums, he is stirred to write us an indignant letter on the subject. Those fourteen societies are requested to explain what they mean by it! Mr. Bell, who is apparently quite unable to conceive any justification of their neglect of the children, suggests that they should think over the matter and reply either through our columns or those of the "Lyceum Banner," 17, Bromley-road, Hanging Heaton, Dewsbury, or write to Mr. Alfred Kitson at the same address.

There is no lack of fire and force about Paul Tyner's "Christ or Kaiser" (Victory Publishing Co., 140, Strand, W.C., 3d.). Mr. Tyner declares that the man who is not positively for England in this hour of need is for England's enemy, and might as well be wearing the Kaiser's uniform. "Now, as never before in the world's history, England's call to arms is the call of humanity. It is the call of Love and Justice, of right and wisdom. It is the call of freedom and progress. And because it is all this, it is the call of the Christ that we go forth in the full panoply of the Spirit of Truth, putting on the whole armour of God, to meet and overcome the embattled hosts of a crass and brutal mammonism."

In an interesting letter, Mr. Thomas Blyton, of the Finchley Spiritualist Centre, informs us that a few days ago in a City publishing house he was shown by one of the editors a photograph which had been brought under his attention by a lady assistant, and which represented her at the age of about two years. The odd feature about it was that it only showed the child's head and feet, the body and legs being invisible. Instead there was a clear picture of the upholstered seat and the fur rug at the back of the chair! In other respects the photograph was an ordinary print and bore no sign of having been tampered with. Mr. Blyton adds that the picture has been examined by a number of expert photographers, but without any satisfactory explanation of the mystery being forthcoming.

A valued correspondent in sending us a cutting from the Providence (Rhode Island) "Evening Bulletin" relative to the transition of Fanny Crosby, author of "Safe in the Arms of Jesus," remarks that "our orthodox friends will probably be surprised to hear that this well-known hymn was obtained from the spirit world through a medium!" That this was actually the case may be judged from Miss Crosby's own account of its production, as quoted in the "Bulletin." Mr. W. H. Doane, who composed the music to many of her verses, called on her in New York and played over an air to which he wanted her to write a hymn. As he was greatly pressed for time she at once hurried upstairs and sat down to write. "For some time," she says, "I was entirely oblivious of surroundings. When I came back to my full senses the hymn was written and was on paper before me. I learned that I had only taken fifteen minutes. Triumphantly I carried it down to Mr. Doane. The music he played then and the words I had hurriedly written were the same as used to-day in singing 'Safe in the Arms of Jesus.' It was my most successful hymn, and I believe it was dictated by the Spirit of the Lord, and that it was born for a mission."

A weekly journal, professing no interest or belief in matters psychical, prints two predictions as to the termination of the war, evolved by their authors, apparently not from any astrological or other occult data, but from their own inner consciousness. One says that the struggle will end on June 28th; the other that "peace will be declared in Brussels in the second week in May, terms being restoration of Belgium and France and indemnity to England of £4,500,000." We think these predictions are just as likely to be fulfilled as some of the "occult" variety, though we incline to agree with our contemporary that the second prophet has greatly under-estimated England's share in the indemnity.

A correspondent sends us a story from "The Bristol Times and Mirror" and asks how the lady's knowledge could have been procured. A lady in a well-filled Bristol tramcar twice announced, *apropos* of nothing in particular: "The war will end in March." Before getting out she turned round at the entrance, repeated her statement and then, "pointing a dramatic finger to a harmless male passenger, said, 'That man has twelve-and-six in his pocket, and that man (pointing to another passenger) has one pound two and elevenpence.' She left, and was summed up as mentally deranged; but when the two men counted their change, and found that she was accurate in stating the sums they possessed, well—the passengers got interested, and had pause for thought." Like the legend of the Russians in England, the story has been going the rounds in a variety of forms, and is more curious than convincing.

PROPHECIES.

There has lately been what may fairly be termed an epidemic of prophecies from which great evils may result. That prophecy is possible, I firmly believe, and the well-known prophecy of Johannes is of great interest because it, even now, *applies to what is in the future*. But most prophecies are so vague, constitute so great a mixture of truth and falsehood that, by picking and choosing parts, many of them can be tortured into agreement with events that have occurred. Thus the trust so many have in prophecies has no foundation in fact.

I beg to offer you a direct example showing how a prophecy may be tortured into agreement with truth.

On March 3rd, 1904, during the Russo-Japanese war, I sent a letter to the editor of a leading review, prophesying what the end of the war would be. The letter contained the following paragraphs:—

"When this position is established, and Russia recognises that Japan will not attack in force on any line the Russians choose towards Lake Baikal, then the question of compromise will arise.

"Position of the Powers: Japan can safely sit tight. Russia must suffer from the continued state of warfare. The interests of Great Britain, the States, France and Germany are the same—a settlement freeing Manchuria to international trade, while leaving Russia full rights in her railway, and Japan with her protectorate over Corea. Then Russia will allow the Great Powers to make a settlement."

So far, we have a very close prophecy of what took place some seventeen months afterwards. And when the prophecy was published, everyone believed Japan would be beaten. So, if we pick and choose the paragraphs set out above, we have a remarkable prophecy. Now read the rest of the letter. As I wrote it myself, it is unnecessary to give the full contents. It is necessary merely to state that as to time and other details, the prophecy was all wrong! The prophecy, in fact, was no more than an ingenious surmise as to what *might* happen, and if Kant was right in saying that, for our sensible universe, the past and present hold the future, many, if not most, prophecies must be of a like nature.

Psychical Research has at last so justified itself that even

leading men of science worship at the shrine with Gurney and Myers. So we are now in a position to reject all questionable evidence and rely only on that which is strong and firm.

F. C. CONSTABLE.

WHERE DOCTORS DISAGREE.

Though outside the subjects usually associated with this journal, "The Uric Acid Fetish," by Eustace Miles, M.A., and C. H. Collings (Eustace Miles, 40, Chandos-street, W.C., 1s. 6d. net), is deserving of notice because it discusses health in relation to diet, and presents the opinions of two well-known health experts upon a fashionable fad. Both authors have written independently, but their conclusions are the result of co-operative work in connection with Food Reform, and the treatment of patients.

The chief exponent of the uric acid theory is Dr. Alexander Haig, who asserts that it is the underlying cause of a host of troubles, both mental and physical, and that its introduction into our bodies is the result of partaking of certain foods and drinks, of which meat, peas, beans, lentils, eggs, tea and coffee are examples. While admitting that this theory is not without value, the authors think that its importance has been greatly exaggerated. Their experience and experiments incline them to the belief that a far more potent cause of ill-health is to be found in "carbohydrate over-acidity," due to an excess of starchy and sugary foods. This condition is frequently diagnosed as one of uric acid, and the patient treated accordingly, with disappointing results. Other equally forcible objections will be found in chapters VI. and VII. The criticisms are to the effect that the theory is not scientific, that it ignores many facts of striking significance in chemistry and dietetics, and that it is a monumental example of fallacious reasoning. The book is, to some extent, a reprint of articles that have appeared in "Healthward Ho!"

A THEOSOPHICAL VIEW OF WAR.

The philosophy propounded by Mr. James H. Cousins in "War: A Theosophical View" (Theosophical Publishing Society, 6d.), is clearly indicated in the following quotation:—

Looked at first in the broadest way, Theosophy sees one Absolute Unity in which all things inhere, but from which there emanates a process that calls into operation powers apparently opposed, but essentially in affinity. Such powers are recognised in science under the names of energy and substance. Energy cannot be manifested unless there is substance against which it can exert itself. Substance will remain inchoate unless energy shape and vitalise it. Between these powers there is a vast co-operation, seen in the whole as a process of development; seen in detail as a struggle, the one power making for fixity, the other breaking the form for always higher reformings. Sometimes the process is gradual. Sometimes the genius of substance prevails: crystallisation takes place, things settle down for so long that new-comers to the world conclude that they must remain so. Then a crash comes. The urge of the spirit finds the weak spot in things as they are, and breaks through it. A new order appears—but never absolutely new; for in the apparent struggle between opposites there is an inevitable give and take; and in that give and take we see the sign of a deeper unity towards which the struggle is tending.

We see, Mr. Cousins says, the unifying process of struggle plainly marked in history if we compare the map of Europe today with that of any preceding century, and we have not had long to wait for the evidence of it in the nations to-day. In England he points among other reforms to the sweeping aside in a few hours of the system of unbridled competition which had reigned for years, and the stamping out with general and enthusiastic approval of the panic of selfish hoarding of foods and inflation of prices; and in Russia to the permanent closing, at the wish of the people themselves, of the vodka shops.

We cannot regard these things as mere accidental goodnesses struck out of something essentially and entirely evil. They are signals to us that within the apparently evil there is a spring of good; that, indeed, if we have a sufficiently wide view of things, the good that is in evil is predominant, and will be seen so in due time. Hard as it is to realise this now, with horror piled on horror in the newspapers, it is nevertheless true, and

will be seen so when this gigantic discord is resolved by time to a gigantic harmony. Seen in the perspective of history and in the light of Theosophy, war is not a fatal opposition between contending forces, but a vital co-operation between affinities in the vast process of human evolution.

In Mr. Cousins' view, "the stable things of the universe are goodness, light, consciousness: their so-called opposites are only limitations that the whole inevitable trend of things is breaking down."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Life after Death.

SIR,—Neither of the two writers of letters under the above heading in your issue of February 27th attempts to answer the question at issue. This is: What is the supposed relation between the Great Spirit and the "separate and divided spirits" which Sir Oliver Lodge and those who agree with him believe to co-exist simultaneously?

Instead of answering this question one of your correspondents (Mr. W. Chrimes) rules himself out of the discussion altogether by asserting that "the divided personality theory will, like many others, be thrown upon the dust-heap of science." He may be right—indeed, for my part, I think that it is on the dust-heap already—but that does not answer my question.

The only approach to an answer which your other correspondent ("F. V. H.") makes is in the following sentence, quoted from some book: "The waves of truth are continually flowing from the great thought centres of the universe, and are transmitted to earth through chains of spirit intelligences." I have before shown that such vague analogies as the "spirit ocean" and "great river of spirit" have no tangible value in an argument of this kind, unless it can be shown what relation the "separate and divided" drops bear to the ocean or river which they are supposed to compose; and this third analogy of "waves" in "chains" is certainly no improvement. For mental grasp chains of waves are less solid even than ropes of sand.

Let me recapitulate the matter briefly. Sir Oliver Lodge complained in a letter to "The Times" that, although he had proofs of the survival of personality after death, men of science would not even discuss the matter. In a letter published in LIGHT I showed that the phenomena which Sir Oliver Lodge regards as "proofs" admit of a scientific but simple explanation, which must be accepted at present in preference to the theory of the survival of personalities, because the latter appears to be incompatible with the admitted truth that all spirit is one. It is necessary, therefore, for those who claim to believe, with Sir Oliver Lodge, that this single Great Spirit and the separate and divided spirits co-exist, to explain what the connection between them is supposed to be, before any scientific man can even begin to consider the theory worth discussing.

In your issue of March 6th your correspondent, "W. B. P.," bases a large argument upon his statement that I affirm that spirits in the body now are separate and divided spirits, "with individual freedom of action." I affirm nothing of the kind. Such actions as we perform are only the best that the spirit, which has created our material bodies, can effect by their means. But creative evolution is proceeding, and in the future the self-conscious actions of men will become more and more God-like until the glorious end is reached, in the reproduction of God's pure spirit, on earth. So I do not affirm that I have "individual freedom of action." I do affirm that my actions are the best which the spirit that animates me can do with my imperfect body (including, of course, my brain).

The argument that, because we appear to be separate here, therefore we must be separate hereafter, is double-edged; the natural corollary being that because we appear to be separate here, therefore we must have been separate previously. As, moreover, the forms of life on earth increase and multiply, we must conceive

that God holds an infinite number of little "separate and divided spirits" in reserve, with which He is ceaselessly bombarding this unhappy earth, so that they may all struggle against one another. And this would apply not only to human life, but also to animal life at large, as well as plant life and mineral life and the ever-changing chemical life of elements and atoms. Such a state of things is quite inconceivable. It is only a fantastic outgrowth of the vanity and fear of human creatures, who dislike the idea of individual death and try to make-believe that they, as separate individuals, will live for ever.

On the contrary, my conception (which has only been rendered possible by the progress of science in recent years) of the single Force of Life—as a Great and Good Spirit emanating directly from God and carrying out the work of creative evolution in all the universes, animating everything which It creates and imbuing all creatures with the instinct to excel and improve from generation to generation—leads to no such absurd consequences; while it satisfies all the demands of science and brings all the phenomena of Spiritualism, religious ecstasy, miracles, hypnotism, Christian Science, dual personality and second sight into line with the science which explains the phenomena of obsession, delirium, and mania. In fact, it gives us a new "understanding" of the whole mystery of life and death and immortality.

The foregoing answers also your correspondent "Lucius," who relies upon the "old Latin saw" that "Nature does not progress by leaps," as proof that the connection between God and man is not direct. Unfortunately for him, modern science, which is replacing the old-fashioned Darwinism, shows that no real advance is ever made in Nature except by leaps. The elaboration of a type, in which process Natural Selection operates usefully, is only the consolidation of a position which has been won by a forward movement of the Force of Life. The forward movement itself is always a leap, sometimes a very wide one. To take one instance out of thousands known to science, the distinct and beautiful *Maréchal Niel* rose came all at once; nobody knows how or whence. In the same way new and spiritually improved types of men will come when the proper times shall arrive.—Yours, &c.,

E. KAY ROBINSON.

Warham, Hampton Wick.

SIR,—Is not Mr. Chrimes just a *little* dogmatic in his attack on Mr. Robinson? When Mr. Chrimes says that "the survival of personality is, therefore, consistent with science, reason, and all that is called evolution," I, personally, agree with him. But as there are millions of men, at least equal to myself in ability, who do not agree, I am afraid very little importance attaches to my opinion. Belief is personal, and every man has a right to his own belief.

May I suggest to Mr. Chrimes that he can purchase a little book called "Aspects of the Vedanta"? It deals with the belief of some tens of millions of men. Therein he will find that the problem he assumes to solve so easily is, perhaps, not yet definitely soluble by anyone who has thought and read deeply. For in that little book he will find that one writer relies on Sancharacharya as proving the soul does *not* exist, while he will find that another writer relies on the same Sancharacharya as proving that the soul *does* exist. Is it not just possible that while in the flesh, though belief is possible, we but see through a glass dimly?

Charity begins at home, but it was never meant for a hermit's life.—Yours, &c.,

F. C. CONSTABLE.

P.S.—It should be remembered that Mr. Robinson does *not* deny the survival of personality, though he differs from Mr. Chrimes as to the meaning of the word.

SIR,—After reading Mr. Chrimes' letter I am of opinion that he is desirous of relegating to the "dust-heap" all that does not appeal to him or that he fails to understand. Whatever Mr. E. Kay Robinson's complaint, it is not that of the Kaiser, "swelled head." So the cap may not fit. A friend said to me yesterday: "Don't write to LIGHT; there is nothing to be gained by argument." My reply was: "That depends upon one's opponent; I write not to gain, but to help disperse what

(from my point of view) is error. A few sometimes may know, where thousands err." Mr. E. Kay Robinson may be one of the "few." At any rate, he explores an unbeaten path, apart from his advocacy of "compound Christianity and Buddhism."

We say of the body that it ceases (it is in time). Now comes the question about our own existence. Does that *I* truly exist? Is not this individual consciousness *form*? Is it not exactly the form, *viz.*, of the eternal? One thing that perplexes our metaphysics is that we introduce the idea of true being into the phenomenal. Respecting our consciousness, or enjoyment in heaven, our joys and sorrows, hopes, fears, desires are the outcome of *form* and must be lost; we shall be freed from illusion; this is not by loss, it is by gain.—Yours, &c.,

E. P. PRENTICE.

Is Nietzsche Responsible?

SIR,—May I venture a reply to Mrs. C. Jessie Vesel's letter dissenting from my remarks? It seems both she and Dr. Whitby (in his later letter) fail to observe the main issue, which I take to be between the Christ dictum and ruthless assertiveness. There can be little question as to the literary elegance of Nietzsche's writings—it is their teachings which are in dispute. One knows several admirers of Nietzsche's works, and as with your two correspondents, it seems that all are fascinated by the glamour of the "classical," of which style Nietzsche was certainly a master, but what of the atrocious horror of the dictum? This is the main point. Can it be shown, by the greatest leniency, that Nietzsche was not utterly anti-Christian?

No, one did not know Nietzsche served with the German Red Cross in 1870, but I suggest that there appears reasonable suspicion that his awful doctrine is responsible for German Red Cross Ambulances being used for machine-guns and sharpshooters to murder the adversary in 1914-15. Why labour niceties? My one and only point is that Nietzsche disparaged the Christ-spirit and extolled ruthless assertiveness.

Surely Mrs. Vesel does not seek a point by misquoting me. I described Nietzsche's superman as an ultra-polished fiend. Did I venture a description of the "philosopher," it would be that he was an intellectual tragedy.—Yours, &c.,

W. C. A.

Direct Voice Phenomena.

SIR,—I have followed, with great interest, the accounts of the "Voices" with Mrs. Wriedt and Mrs. S. Harris, but never having had the opportunity of attending any of these séances, would like to know if the voices heard without a trumpet are such as are sometimes heard with other mediums occasionally.

I am sometimes clairaudient myself, and have heard voices in the two distinct ways, one of these being "within the head," if I may so express it—perfectly clear and most unmistakable—and the other, like an ordinary voice, say in the next room, but so natural as not to be taken for what it was till later circumstances proved that no "human" voice could have been there. This latter form I believe to be the same as is heard sometimes in so-called haunted houses. Now for this latter form a medium must be necessary. Therefore could the medium who has heard these so far cultivate that particular form of mediumship as to become very perfect in this, or is it another form of phenomena altogether?

I have an idea that, as sometimes a phase of mediumship may be more or less dormant for a time, and another form take its place, that the "voice" comes together with the phenomena of noises, raps, bangs, and the more noisy and material sounds.

I was originally a medium for drawing and writing, but it happened that for some years I lived in an old house, where I was repeatedly warned by various mediums never to attempt to write or draw, as it was very full of mixed and antagonistic conditions; and to do so would be likely to "open the door" to various unpleasant phases of bell-ringing, bangings, breakages, &c., which I had no wish to introduce. So I never sat for writing in that house, but whilst there I heard noises far better than I had ever done before—raps perpetually, footsteps running, and once I heard a woman's voice in the next room so clearly that I supposed it to be some everyday person in the room talking. Someone else in the house also heard at another time the

voices of a man and a woman talking quite loudly together ; but neither of us heard any words, which surprised us afterwards, as the voices were so loud.

During the time (some years) I was in this house, I also heard all kinds of noises in other houses which were "troubled."

In LIGHT a short time ago appeared an instance of words heard clearly in a house of this kind. In a manor house known to me voices were heard so clearly as to be recognised as those of people long since "dead." Now would the mediums in these cases, with careful development, have become mediums for voices alone, as in Mrs. Wriedt's case?—Yours, &c.,

"ASTRA."

Striking Phenomena at a Private Circle.

SIR,—For some little time I have, with the co-operation of four or five friends, carried on a developing circle. The first manifestation came in the shape of slight scratching sounds at the bottom of the table. As the sounds resembled those of writing I pasted some paper under the table and hung near it a pencil attached by a piece of string to the table leg. Judge of our surprise when we found on the paper words sometimes written backwards—short messages such as "Have patience."

We have also had a very strong wind blowing across the circle and loud intelligent rappings. A tambourine and bell have been lifted above our heads, and then taken from the floor on to the table. A tray and various articles have been put on to the table without anyone moving from their seats. Sometimes it appears as if voices were whispering. There are faint sounds of whistling, and we catch a sound like "Yes" just hissed. Stranger still, we get hands sometimes warm and sometimes cold which touch all the sitters. I myself have been caught hold of from behind a pair of curtains we have hung in a corner. I have taken two of the sitters and held their hands towards the curtain, and the same thing has happened to them. I know of several circles held in Torquay, but cannot get into touch with a medium developing in the same way. Would the manifestations mean that we have a materialising medium developing in our circle?

I should be glad of the advice of some of those of your readers to whom these things are familiar.—Yours, &c.,

M.

Torquay.

February 26th, 1915.

The Origin of Evil.

SIR,—When we get perplexed about the "origin" of evil, is it not because we have not quite escaped the influence of the Garden of Eden idea of a perfect state to begin with? Does not the evolutionary theory exclude the idea of the "origin" of evil as a problem? Suppose that one morning a tiger in the jungle should awake to a sense of something wrong in the relationship of the wild beasts, and to a consciousness that a higher kind of life than fighting and devouring each other was possible, the "problem" that would thus arise would not be the "origin of evil," but the "origin of good"—the origin of a moral sense in a tiger. And does it make any difference that it was not in the tiger, but in another animal that this sense was awakened? Is not the real "problem," then, in the origin of the moral sense—or the origin of "good"? Is not "evil" inseparable from incompleteness or imperfection? The first steam engine had many defects (steam engine evils), but their "origin" does not constitute a "problem." Man, too, is very incomplete, very imperfect; but why should we speak of his incompleteness and imperfections as having an "origin" and constituting a "problem"? A very competent Greek scholar tells us that to "sin" means simply to "miss the mark"; a "sinner" is one who "fails to aim straight"; his hand may be unsteady and his sight imperfect, and he may be untrained, but we do not speak of his defects as having an "origin" or constituting a "problem."—Yours, &c.,

J. STODDART.

Falkirk.

March 8th, 1915.

The Late Colonel de Rochas.

SIR,—I am indebted to Mr. Brett for the information that the predictions made by one of the subjects of Colonel de Rochas have all been realised. That is important. The process that can produce truth forwards should be able to produce it backwards. Can Mr. Brett say to what extent the post-dictions of Eugenie or any other of his subjects have been proved credible or incredible, true or false? Some, I think, have been shown to be impossible, and the successive lives occur with far shorter intervals than the Theosophists allow. Not all of us have read Colonel de Rochas's books and not all of us are French scholars.—Yours, &c.,

N. G. R.

March 3rd, 1915.

SOCIETY WORK ON SUNDAY, MARCH 7th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—In the absence of Mr. W. E. Long, through illness, Surgeon G. L. Ranking gave a most interesting address, entitled "The Price of Peace." Mr. W. T. Cooper presided.—77, *New Oxford-street, W.C.*—On the 1st inst. Mrs. Cannock gave successful clairvoyant descriptions. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Regent-water, W.*—Morning, address by Mr. Symons; evening, trance address by Mr. E. W. Beard. For next week's services, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith, in the morning, gave an inspiring address on "The Guides," and in the evening conducted an impressive service for our heroes recently passed on. The congregation stood during the exquisite rendering of Chopin's Funeral March on the organ. For next Sunday see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY.)—Mr. Alcock-Rush gave address. Sunday next, at 7, Mr. Harry Fielder, on "Religion and Life."

WOOLWICH AND PLUMSTEAD.—Address and good clairvoyance by Mrs. Webster. 3rd, Miss Burton gave trance address. Sunday next, at 3 p.m., Lyceum; at 7, Mr. R. King, address. Wednesday, Miss Biggs, address.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, service conducted by members; evening, interesting address by Mrs. Nesta Aldridge. Sunday next, 11 a.m., circle; 6.30 p.m., trance address by Mr. W. E. Long.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD.**—Morning, interesting questions dealt with; evening, Mrs. Mansder spoke on "Atheism and Spiritualism," and gave descriptions; solo by Miss Heythorne. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Mary Clempson, address and clairvoyance. Friday, at 8, public meeting. 21st, Mr. H. Wright.—F. K.

STRATFORD, E.—**WORKMEN'S HALL, ROMFORD-ROAD.**—Mr. G. R. Symons gave an interesting and much appreciated address on "The Evolution of Power—Physical, Mental, Moral, Psychic and Spiritual." Questions were ably answered by Mr. G. Tayler Gwinn, who presided. Sunday next, Mrs. Poimor, address and clairvoyance.—W. H. S.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Mr. Robert King's address on the "Psychic Aspect of the War" was deeply interesting, he also ably answered questions. Sunday next, 11 a.m., service; 7 p.m., Mr. Percy Scholey, address and clairvoyance. Thursday, 8.15, short service and circle. Members only.

BRIGHTON.—**MANCHESTER-STREET (OPPOSITE AQUARIUM).**—Mr. A. Vout Peters gave excellent addresses and descriptions. Sunday next, at 3 p.m., Lyceum; at 11.15 a.m. and 7 p.m., Mr. A. Vout Peters, addresses and clairvoyance; also Monday, 8 p.m. Tuesday, 3 p.m., private interviews; public circle, 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Alice Jamrach gave addresses and clairvoyant descriptions. Sunday next, 11.15 a.m. and 7 p.m., Mr. Lionel White; also on Monday, 3 p.m., 1s. each, and 8 p.m., psychometry; silver collection.—A. C.

BRIGHTON.—143A, **STOCKWELL PARK-ROAD, S.W.**—Mrs. Harvey spoke on "The Parable of the Sower," and gave clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, visit of London Union—speakers, Mr. Alcock-Rush and Mr. Scott. Circle: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public.—H. W. N.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss V. Burton gave an inspiring address on "Some Spiritual Laws." Sunday next, at 11 a.m., Mrs. Neville, address and clairvoyance, at Mrs. Stockwell's, 3, High-street, Hampton Hill. 18th, at 7 p.m., Social at Hampton Wick Assembly Rooms.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mrs. Lucas gave an address; evening, Mme. Beaumont spoke on "Healing," and gave recognised descriptions and messages. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., address by Mr. Dudley Wright. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion of Mr. Dennis's paper on "Jesus—Man or Myth?" afternoon, Lyceum; evening, Mrs. Mary Davies, address and clairvoyance. 3rd, Mrs. Harrad, address and clairvoyance. 4th, Miss Violet Burton spoke on "Spiritual Discernment," and answered questions. Sunday next, 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7 p.m., Mr. and Mrs. Connor. 11th, Mr. Tase and Mrs. Connor. 14th, Mr. E. W. Beard.—A. T. C.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, a pleasant circle conducted by Mr. Ashley; evening, trance address by Mr. James G. Huxley on "Gifts," which was much appreciated. 4th, Mr. Wright gave convincing clairvoyant descriptions and a good address on "Habits." Sunday next, 11.30 a.m., circle; 7 p.m., Mrs. Annie Boddington, address and clairvoyance. Thursday, at 8.15 p.m., Mrs. Sharman, circle for clairvoyance. Silver collection.—P. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mrs. Place-Veary (of Leicester) gave interesting addresses on "Spiritualism: The Beacon Light," and "Where are the Dead?" also convincing descriptions. 3rd, Mrs. Pulham gave descriptions. Sunday next, 11.15 a.m., Mr. H. M. Thompson, on "Reincarnation"; 3, Lyceum; 7, Mr. A. H. Sarfas. Wednesday, Mrs. M. Maunders. 21st, at 7 p.m., Mrs. Alice Jamrach.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Cowlam gave an address and answered questions; evening, Mrs. M. E. Orlowski spoke on "Judge not, lest ye be judged," and gave clairvoyant descriptions. 4th, Mr. Godfrey Levy gave an address and psychometric readings. Sunday next, 11.30 a.m., Mr. Cowlam, address and discussion; 7 p.m., Mr. R. Boddington, address. 18th, 8.15, Mrs. Clempson. 20th, 8 p.m.; 21st, 11.30 and 7; 22nd, 3 p.m., Mrs. Harvey (of Southampton).—T. G. B.

NOTTINGHAM.—MECHANICS LECTURE HALL.—Rev. J. Todd Ferrier gave addresses, morning and evening.—H. E. N.

TOTTENHAM.—684, HIGH ROAD.—Mr. Lund gave an address on "Spiritualism the Liberator," and Mrs. Lund clairvoyant descriptions.—N. D.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Trance address by Mrs. Short, clairvoyance by Mrs. Dennis. Soloist, Mr. Rich.—E. E.

SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. M. H. Wallis gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. Horace Leaf. 4th, address and descriptions by Mr. F. T. Blake.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Interesting addresses by Mr. Hagood on "The Will of God" and "The Sacrifice of Suffering"; descriptions by Mrs. Rundle.—C. A. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Interesting address by Mr. D. Hartley, followed by clairvoyant descriptions by Miss Hilda Jerome. 3rd, a public circle; psychic phenomena through Mrs. Farr, Miss Jerome and Miss Fletcher.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. Annie Fox spoke on "Crossing the Bridge" and "The Reality of the Unseen" and recited a poem on "My Home." Clairvoyant descriptions by Mesdames Fox, Scholes, and Private Eyres.—E. B.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, public circle, address through the mediumship of Mr. Mundy, of Bournemouth; evening, address on "Spirituality" by Mr. Mundy, who also gave good clairvoyant descriptions.—W. G.

TORQUAY.—Address by Mrs. Thistleton on "Spiritualism: What it is, and What it stands for," followed by clairvoyant descriptions. 4th, a public service conducted by Mr. E. Rugg-Williams.—R. T.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE-ROADS.—Morning, Mr. Tilby conducted healing service; afternoon, Lyceum, interesting address by Mr. B. W. Stevenson on "Strength"; evening, Mr. D. J. Davis dealt ably with the "Practices of Spiritualists." The choir sang an anthem.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. E. B. Deadman gave addresses. Morning subject, "Gifts"; evening, "The Will to Be." 1st inst., Surgeon-Lieut. George L. Ranking gave psychometrical and clairvoyant readings, nearly all of which were recognised.—H. A. N.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave addresses.—J. W. M.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address by Mrs. E. Neville on "Ministering Angels," followed by descriptions. 1st, ladies' meeting, address and psychometry by Mrs. Edith Marriott. 3rd, address by Mrs. Greenwood; clairvoyance by Mrs. Lund.—E. M.

THE UNION OF LONDON SPIRITUALISTS.—The second meeting held under the auspices of the above Union took place on the 3rd inst., at the Croydon Public Hall, the chair being taken by the President, Mr. George Tayler Gwinn. Mr. Percy Scholey gave the invocation, and a large and interested audience, which included many strangers, listened to the excellent address given by Alderman D. J. Davis, J.P., on the "Tenets and Practices of Spiritualism." He said that Spiritualists had no dogmatic creed, regarding dogma as the greatest hindrance to the forward march of the human mind. They believed man was a progressive being, his progress being such that the grave could not contain him. In fact, he never went there. They believed in punishment or reward according to conduct here and hereafter, and in the "House of the Many Mansions" man became fitted for eternal progress. They believed in the clear vision, the soul sight. Man saw to-day just as John and Daniel saw of old. Mrs. Mary Davies gave several clairvoyant descriptions, and Mr. Gerald Scholey, who appeared in "khaki," sang "The Promise of Life." Much good may be done by these meetings if the standard be kept up.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

In dealing with the phenomenal side of our subject, we try not to forget that the great majority of those who study it to-day belong to a new generation, and are consequently often unaware of the discoveries and conclusions of those who investigated the subject thirty or forty years ago. We are continually invited to consider "new" difficulties which were quite familiar to old investigators. The Spiritualists of the past were well aware, for instance, that when the conditions of a circle are mixed "communications" are occasionally received which do not emanate from any "intelligence" outside the personalities of the sitters. They knew quite well that such things happen, but as they had ample proof of the manifestation of genuine spirit agency they were not disconcerted by those phenomena which can only be attributed to the subconscious selves of the sitters. They even formulated the theory that when the conditions of a circle are not favourable to genuine results the combined mentalities of the sitters may result in the production of a temporary "entity" giving back to them in a refracted form the contents of their own consciousness.

They were far more painstaking and scientific, these old Spiritualists, than some of the new comers to the subject seem to suppose. They did their work well and thoroughly, and when psychologists of the swift and sudden type, untrammelled with any real practical experience, rushed in to explain everything by discoveries which they fondly supposed to be new and revolutionary, the old Spiritualists merely smiled. The expert can afford to be indulgent with the amateur, ignorant and therefore self-confident. The veterans knew that their foundations were well and truly laid and they listened with amusement to explanations imported from Oriental philosophies, to theories of the subliminal self, unconscious muscular action, the activity of the "double," telepathy and all the rest of it. They had eliminated all these possibilities, although they knew that some of them might in given circumstances apply, as in the example mentioned above. "We don't know everything—not even the youngest of us," remarked a sarcastic old Professor to his class. Yet persons very young in psychical research have been arrogant enough after a few experiments to try and instruct those whose experiences covered the best part of a life-time.

It has been an edifying spectacle to watch the career of some of these facile philosophers who, having "rushed into print" at the very outset of their investigations, have

subsequently had to discard their earlier verdicts one by one. It must have been a humiliating process. If it had not been a gradual one it would have been even more mortifying. They commenced by knowing all about everything, and were astonishingly condescending, fluent, and instructive. Then admissions and concessions had to be made. At the outset there were no spirit agencies at work at all. On second thoughts it was discovered that spirit agency might *occasionally* be at work—in rare instances, of course. On further consideration it might be granted (as an indulgence) that spirit agency was a *considerable* factor in the phenomena. And so on. The philosophic Spiritualist did not complain. He saw that these people had their uses. They acted as a moderating influence on the "wholesale believer" who saw spirit agency everywhere—and like the professional witness in "Great Expectations" was ready to swear "in a general way" to "anything." And here it may be set down as an important fact that the old Spiritualist, by his admission that some phenomena are not assignable to spirit agency, strengthened rather than weakened his case. His admissions involved a recognition of the powers of *embodied* spirits which were in danger of being overlooked.

Two little books by Alice Herring Christopher, which well repay thoughtful perusal, are "How to Rebuild the Body" and "Edison Behind the Times: A Discussion of Man's Immortality and the Development of Individuality" (Christopher Publishing House, Boston, U.S.A., 25 cents each). In the former, Mrs. Christopher treats of the relation of thought to the body, and the part performed in its rebuilding by memory, concentration, faith, persistence and the power of the will. In regard to thought she suggests, as a vital point to remember, that it is thought about new problems that is especially effective in rejuvenating the brain and rebuilding the body.

Any kind of mental activity is regenerating, but its maximum effect is gained by undertaking work that is wholly new, such as the study of a language, music, mathematics, or some branch of science of which you know nothing. If you are not in the habit of doing new things, the mental and physical stimulation felt will be so pronounced as to be almost startling, and you will realise how much of life has been lost by failure to continually begin *living anew*.

"Edison Behind the Times" consists of a series of brief papers, logical and closely argued, in reply to the materialistic views expressed by the great inventor in his article on "Immortality" in the "Columbian Magazine." On the question of man's immortality Mrs. Christopher says:—

Whether we take the position of the materialist that man's consciousness is nothing but the sum of the consciousness of the cells that make up his body; or the philosophical-religious view, that man's real self is an entity which has evolved through past ages of life in this or other worlds, and now lives co-ordinately with the body as its "soul," in either case we are compelled to deal with *something* that feels itself to be an individual. The vital question is: In what does this conviction of individuality inhere? If not in a "soul" antedating the body, and therefore

logically capable of living after the body's dissolution, then, presumably, it must inhere alone in the cells of the body. But those who take this position have never shown why individuality should be accorded to the cells—the most primitive structure known, the lowest in the scale of mental development—and denied to man, who possesses powers immeasurably beyond those of the cell, powers wholly unrelated to any that can reasonably be postulated of any combination of cells. They have signally failed to show how any conceivable functioning of the cells can produce the unit of consciousness which man recognises as himself.

And she points out that the evidence that this unit of consciousness may exist independently of such an organism as we now call "material" is accumulating to a degree that has resulted in the recent defection of thirty-five of the world's greatest scientists from the materialistic school.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, APRIL 8TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. L. V. H. WITLEY

ON

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The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

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Meetings will also be held in the Salon on the following Thursday evenings:—

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers."

May 6.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 23rd, Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Wednesday next, March 24th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, March 25th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. Subject: "Arabia and the Soul of Islam."

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

THE HARMONIAL PHILOSOPHY.

Owing to the continuous addition of new readers to *LIGHT*, there appear in its pages at irregular intervals what may be termed recurrent subjects. Only the oldest subscribers know how often, and perhaps how ineffectually, the question of re-incarnation, for instance, has come up for discussion. Of such subjects none is more worthy of recurrence here than the system of thought called "The Harmonial Philosophy." Not merely because this philosophy is the most spiritual of modern philosophies proper, in the idealistic sense, but for the reason that there is not another comparable with it in respect of the occult and the practical Spiritualism for which *LIGHT* especially stands.

Few casual readers about the Harmonial Philosophy know what the word "Harmonial" in this connection signifies. It means much more than a harmonious organisation of the most permanent elements in other philosophies and cognate systems of thought. The title comes naturally from the discovery of a transcendent Principle vivifying and governing the entire universe, thus described on the title-page of the first volume of the five that together constitute "The Great Harmonia":—

There is an omnipotent, purifying, and fraternising principle permeating and pervading the natural, spiritual and celestial departments of God's Universal Temple—a principle which unites atoms and planets into one stupendous system; which unfolds spirits and angels as immortal flowers; which endows the Divine Mind with eternal power and loveliness; and which is the divinely-inherited treasure of the human soul—and this principle is called the Great Harmonia.

The first of these five volumes is named "The Physician," because it deals mainly with the philosophy of Health, of Disease, and of Healing. The Harmonial teaching anticipates all essentials of every modern variant of mind-cure, free from their excesses and defects; besides giving in this and other books a system of material therapeutics according to Nature, supplemented provisionally by drug treatment for many disorders—not as ideal ways of healing but as expedients that are not antagonistic to Nature.

The second volume of this series is called "The Teacher." In it, under the heading "My Early Experience," is recorded the author's initiation into the practical spiritual life, with personal experiences in the marvels of transcendental psychology. Besides much else, the six forms of Love and the corresponding principles of Wisdom (recently referred to in *LIGHT*) are in "The Teacher" fully expounded. The concluding section, one hundred and forty pages in length, "Concerning the Deity," is superbly original, showing how God acts upon matter anatomically, physiologically, mechanically, chemically, electrically, magnetically and spiritually.

The third volume, "The Seer," is a revelation of the seven typical progressive states of the human mind—The Rudimental State, the Psychological State, the Sympathetic State, the Transition State, the Somnambulant State, the Clairvoyant State, and the Spiritual State (or Superior Condition).

An understanding of the Second State, and subordinately of the third and fourth states of mind, is quite indispensable to successful psychic investigation of the higher manifestations—to the proper sorting of the tares from the wheat.

In the fourth volume the author puts on his philosophic "overalls," for the performance of some unpleasant, but necessary, work in relation to certain physiological vices in the sexual realm. Conjugal misdirections, marriage, divorce, are dealt with fearlessly. A section is devoted to the human temperaments, giving another striking exhibition of the superiority of the interior method over the external one. Compare the old familiar classifications (*e.g.*, the sanguineous, the bilious, &c.) with the Harmonial, which in progressive order are as follows: The Nutritive, the Sensitive, the Motive, the Muscular, the Mental, the Spiritual, the Harmonial. By means of these temperaments a science of true conjugal alliance is divulged.

The fifth volume is in three parts: "The Truthful Thinker," "The Pantheon of Progress," "The Law of Immortality." The Preface to this book should be very carefully read by all who take it up for the first time. The reader will there learn that the book was written in the home of a friend

while the author was his guest, and will get a glimpse of such conditions of production as were associated with the whole Harmonial Philosophy. The host writes:—

A little over three months ago Mr. Davis took possession of his writing-room in my house. No book was in—or has been used in—the room, except Webster's Dictionary. He has only been engaged in writing about four hours of each twenty-four, invariably in the early or positive part of the day. And now, lying upon his table, are many hundreds of his manuscript pages, with quotations from the writings of men from a period long anterior to the collocation of the Bible by Moses, down to the present.

How incredible must this appear to the scholar unacquainted with the inspirations of Nature! What else, too, can we expect of the scientific man, but that he should wrap himself in his mantle of facts and phenomena, and believe it utterly impossible?

For the benefit of certain readers, it may be added that the quotations alluded to (some of them long ones) were not previously memorised—had never been drawn by the author from any of the usual external sources, but were the pure results of the interior method consummated by true clairvoyance.

In the ages of faith it was commonly agreed that the sign and seal of a genuine divine revelation was that quality or character long known as miracle. Throughout Christendom the religions of the world were tested less by their intrinsic spirituality than summarily judged by the miraculous in them. The action of modern criticism and of science as an anti-miracle one has led to many analyses of the concept *miracle* itself, with results pretty generally known. Hardly anybody is aware, however, of the extent to which the "miraculous," both in the theological and the scientific sense of the word, distinguished the nineteenth century itself in connection with the production of the Harmonial Philosophy. Consider, for example, the genesis and publication of "Nature's Divine Revelations," an octavo volume of nearly eight hundred pages, the first of the Harmonial works.

After demonstrating for some eighteen months the marvels of clairvoyance in the diagnosis and cure of disease, the boy Davis, who had not received more than five months' village schooling, announced that he was no longer to be employed in his medical capacity, but would shortly engage in the delivery of a series of lectures and revelations on the great subjects concerning mankind. In the wonderful mental state to which he had been magnetically raised, this uneducated youth appointed a new magnetiser, a scribe and three witnesses to be associated with him throughout the hundred and fifty-seven lectures constituting the course. All of these strange appointments were at once accepted, with reverence and pure devotion. The magnetiser was Dr. Lyon, who relinquished a remunerative and increasing practice at Bridgeport, and removed to New York, in which city the lectures were to be delivered, as intimated by the clairvoyant.

The first witness was the Rev. J. N. Parker; the second Theron R. Lapham; and the third, Dr. T. Lea Smith; all of them chosen for certain physical and spiritual qualities representing respectively the principles of Love, Will, and Wisdom. The scribe was William Fishbough, corresponding to Love, Will and Wisdom combined. He received his appointment while resident at New Haven, Connecticut, busy preparing to remove to Massachusetts, and next day embarked for New York instead.

In these lectures the untutored boy showed himself to be, as the scribe says, familiar "with all important writings extant in all languages, upon the subjects of cosmogony, astronomy, geology, ethnology, archaeology, mythology, theology, psychology, history, metaphysics, &c." The same writer well said, in the opening words of his Introduction:—

A work of unprecedented character is here presented to the world. It consists of the consecutive reasonings and revelations of a spirit freed, by a certain physical process, the philosophy of which is explained, from the obstructing influence of the material organisation, and exalted to a position which gave access to a knowledge of the structure and laws of the whole material and spiritual universe. It treats upon subjects of the profoundest interest and of the most unspeakable importance to the human race; and as its claims are confessedly of the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unparalleled in the history

of psychology, it is certainly no more than just that the world should be furnished with a plain, concise, yet circumstantial account of the author of the book, with a history of its origin and production, and with the means of either verifying or refuting what is said concerning the source from which it sprang and the means employed in its production.

The clairvoyant himself thus begins his *Address to the World*: "Brethren: fear not, for error is mortal and cannot live, and truth is immortal and cannot die." In his second and third paragraphs he goes on to say:—

I have been impressed to speak the things contained in the following pages, not because truth was before undiscovered, but in order to give it a new and attractive form, and a power to instruct, purify and elevate the race.

The First Part, or "Key," presents a general view of theories that exist, and unfolds the foundation of the philosophy that is presented in the Second Part, which is the soul or basis of the whole superstructure.

The Third Part, or Application, consists of an analysis of human society, and an application of previously revealed principles to it, in order that a reformation like unto a new heaven and a new earth may legitimately flow therefrom.

"The Key" is an unparalleled exposition of the Principles of Nature.

The Second Part is unlike anything else in the literature of the world. In it the principles of Evolution are applied not only to the earth from its beginning but to the universe—and that was done by this peerless boy nearly seventy years ago. Its revelations of the spirit spheres outreach alike the powers of imagination and criticism. Whether regarded as rapture or report, their transcendent beauty is ineffable. They may well be left by the sceptic as *arcana* upon which for the present judgment is impossible.

The Application points the practical way to reformation of human society—to the kingdom of heaven upon earth. Its instruction is too simple, too direct, too true, too deadly to existing and established interests for easy acceptance by those whose receptivity is most to be desired, most required.

Here it is shown how "interest is the governing principle of human existence," and that the object to be attained is "so to change the situations of men that their interests may correspond with the admonitions of their enlightened judgments"; when it would no longer be true that, as a rule, "men approach each other only as their prejudices coalesce."

Of the other twenty odd volumes of the Harmonial Philosophy nothing can be said in an article already too long, except just this: the general neglect by Spiritualists of the book entitled "The Present Age and Inner Life" is a reproach to them that in magnitude is only less than their loss.

W. B. P.

WORLD REFORM: THE TRUE METHOD.

I am impressed to assure you, most deeply and religiously, that the proper application of psychological principles, to the generation and improvement of the human species, will accomplish more good for the great mass of mankind than all the preaching and praying that ever fell from the human tongue! Let all this fable about the "original sin," the "first curse," the "efforts of Satan," the "total depravity" of the human heart, be for ever buried in the tombs of ignorance and error; and let there be a universal resurrection and development of reason and philosophy which shall most harmoniously and inevitably improve the individual and elevate the human race generally to health, harmony, and fair proportions!

—From "The Seer," by A. J. DAVIS.

MR. CECIL HUSK.—We made a hurried reference last week to the sad case of Mr. Husk, Mrs. Etta Duffus's appeal only reaching us at the last moment before going to press. Mrs. Duffus writes: "I think something should be done. . . I was able to give him £5 a month for seven months, and this month I handed him over the last £2." As we stated last week, Mr. Husk is now aged, blind and suffering. We feel sure that some of those to whom his name and work are known will respond to Mrs. Duffus's appeal. Her address is Penniwells, Elstree, Herts.

ON THE HUMAN AURA.

By THE REV. CHARLES L. TWEEDALE.

Some little time ago an inquiry appeared in these columns for particulars concerning the aura and Dr. Kilner's Screens. As no answer has appeared hitherto I venture to give the required information.

The aura is an atmosphere or emanation which surrounds the bodies of human beings and also of some animals. Probably all the mammalia have an aura of some kind. Until quite recently this aura was only visible to clairvoyants and has repeatedly been described by them during the past fifty years. Many of these descriptions are on record in books and magazines, published long before Dr. Kilner was heard of. Needless to say, the general public looked upon such descriptions as humbug, while the average "scientist" regarded the whole thing with amused contempt. Things were at this stage—only a comparatively few, *viz.*, those who knew something of psychic truths, believing that the aura had any real existence—when Dr. Kilner, the Electrician at St. Thomas's Hospital, London, began to experiment with coloured screens with the idea that the aura could be made visible to the average person not possessed of clairvoyant power. He found that under proper conditions the aura could be rendered visible by observing the human figure through screens of suitable colours. The most successful screen is made by enclosing a pure alcoholic solution of dicyanin between glass plates. Carmine is also used to differentiate the aura. Dicyanin is a chemical colour used for orthochromizing photographic plates. Difficulty was encountered in making the glass slides proof against leakage, but this has, I believe, been practically overcome. Solid screens have also been made.

With a little practice and patience the average man devoid of psychic powers can see the aura by means of these screens. All cannot see it, but the majority are able to perceive it. This is a striking triumph for things psychic. The aura seen by clairvoyants in times past, and laughed at by the wiseacres who scoffed at all things spiritual, is now scientifically proved to have a definite existence. All interested in things spiritual and supernormal owe a debt of gratitude to Dr. Kilner for his wonderful invention, and his painstaking investigations.

The results of his labours are contained in a volume of three hundred and twenty-nine pages, published by William Heineman (Rebman, Limited), entitled "The Human Atmosphere; or the Aura made Visible by Chemical Screens." It is accompanied by two dicyanin screens and two carmine screens. I hope shortly to mount two dicyanin screens as a pair of "spectacles" with the idea of being able to "pick up" the figures seen by my wife and other clairvoyants. I am not normally clairvoyant, but on two occasions I have perceived, under test conditions, the figure seen clairvoyantly by my wife, and I hope to increase the facility by the use of the screens.

It is not generally known that this auric light can sometimes be seen to issue from the tips of the fingers, and that some psychics have the power of drawing the light from the tips of one's fingers.

BOURNSELL AND THE AURIC LIGHT.

Some three years ago I paid a visit *incognito* to the well-known psychic, Bournsell, a few weeks before his death.

Whatever may be said concerning his psychic photography (there appears to be good evidence that he did at times obtain true psychic photographs), there is not the slightest doubt that he was a fine clairvoyant and a good psychic. Although I had never seen him before in my life, was a total stranger to him, and withheld my name and address on paying him a surprise visit, he almost immediately, though in poor health, and with his powers on the wane through old age and sickness, gave me a fine description of a relative who had been "dead" very many years, giving minute particulars of her dress and jewellery which were absolutely accurate. This description will be found in the third column on page 276 of my work "Man's Survival after Death," where it can be compared with the seeings of other clairvoyants resident in various parts of England, and in this matter unknown to each other.

After this exhibition of his power I pressed him for information on other matters. For a time he hesitated, evidently regarding me with some suspicion. At last he said, "Stand up." I did so, facing the light of a large window. The time was about 2.30 p.m., and the season Midsummer. Bournsell then took hold of my left hand with his left and drew the fingers of his right hand down my left arm from the shoulder to the tips of the fingers.

When the tips of the fingers of his right hand reached the tips of the fingers of my left hand he suddenly separated them until the tips of his right fingers were at a distance of about two and a half inches from the tips of my left fingers, saying as he did so, "Look!" To my amazement I saw three bright phosphorescent streams of fire shoot from the tips of my three middle fingers to the tips of his three middle fingers. These three streams of fire were distinctly visible in broad daylight, and continued visible for about fifteen seconds, then they faded away. I am familiar with various optical and diffraction phenomena, but I never saw anything remotely approaching this wonderful sight before. Scarcely able to believe the evidence of my own eyes, I took my leave of Bournsell, resolving to call on him unexpectedly next day with a friend as witness. On the following day I therefore called at Bournsell's house, accompanied by a friend, and requested Mr. Bournsell to repeat the experiment. Without a moment's hesitation he took hold of my hand as before, and again the three streams of fire leaped from my finger tips and, though not so bright as on the previous day, they were distinctly seen by myself and my friend. When Bournsell saw them on the first occasion he said: "You are psychic. If I had not seen that light I would not have told you anything more." He then told me many interesting experiences. I never saw him again. He passed away two months later, my name remaining unknown to him up to the day of his death.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 21ST, 1885.)

I have just heard, with the deepest concern, that Professor Cassal, of University College, one of the most sagacious and enlightened Spiritualists—for how much sagacity and enlightenment is not Spiritualism indebted to that institution!—passed away at an early hour on Wednesday morning. . . . He was a man of rare force and simplicity of character. He possessed great sweetness of nature and a lively and delicate sense of humour. . . . He was a valued member of the Council of the L.S.A. and will be deeply missed by his colleagues as a co-worker and friend.

—From a letter by Mr. Alaric A. Watts.

At a late gathering of so-called scientific men, it was announced that one of the most important and valuable communications ever received by the Association had just been announced, *viz.*, that some little creature hitherto supposed to produce its young in the egg form, was found not to do so. Truly this is an admirable example of the expansiveness of the minds which claim infallibility. That a power is now being manifested and developed in England, France, Germany and America, as well as in many other countries, which power exceeds in its earliest indications a thousand times the indications given by a kettle containing boiling water, or a piece of amber when rubbed, is considered by the present popular teachers in science a matter not only of no importance, but one to be ridiculed and denied. Facts, to these men, are of no significance. Their opinions are the only valuable subjects to be listened to. Why does this singular state of affairs exist? may be asked. The answer is simple. The phenomena connected with so-called spiritual manifestations are ruled by laws and conditions of so delicate a nature that the minds capable of accurately examining these are rare in the extreme.

—From Editorial Notes.

MR. PERCY R. STREET.—Members of the Alliance who wish to receive treatment from Mr. Percy R. Street are asked to note that after the present week he will attend at the rooms of the Alliance on Monday afternoons only. (See announcement on p. 134.)

THE TWAIN ARE ONE.

By J. M. PEEBLES, M.D.

On the 23rd of March I start off on the ninety-fourth road-way that leads up to the century mark of one hundred years and possibly more. Fully sixty-five of these years I have conscientiously and enthusiastically devoted to the elucidation and propagation of Spiritualism in my own and foreign lands.

And, mark the word, I said *Spiritualism*, not "spiritism," so popular in China, Japan and the Pacific Islands under different names and almost universally used for mercenary aims and purposes. These misused phenomena in the distant past were called sorcery, necromancy, and later, magic and witchcraft.

Bear in mind, I am not writing of animism, spiritism or sorcery, but of Spiritualism, the direct antithesis of materialism; and which Spiritualism, in its broadest, divinest and most loyal sense, is, as we think, in perfect harmony with the Christianity of the Christ, or with the spirit and moral philosophy of the "man Christ Jesus"—to use the apostle's words.

After years of persistent study, years of historical research, years of keeping abreast of the Oriental discoveries in Palestine, Egypt and India, together with repeated communications from angels and exalted spirits who made radiant the heavens of harmony and truth, I am intellectually forced to accept Christ's Christianity as a mighty, uplifting and redemptive power—a lofty, momentous truth that this great, selfish-pulsing world has not yet tried—I repeat, has not yet tried, nor has it made practical the principles enunciated in the Sermon on the Mount.

Mark well, speaking Masonically, I said Christianity and not Churchianity with its traditions, creeds and dust-dry ceremonies, but the Christianity of the New Testament with the records of its healings, visions, voices, and that heaven-inspired "talk" from Moses and Elias upon the Mount of Transfiguration, all give the most positive and convincing evidence that Jesus Christ was not only a prophet, a medium and martyr, but the crowning personality of Hebrew Spiritualism.

Accordingly, without one iota of reservation, I pronounce pure, present-day Spiritualism, or religious Spiritualism, in quality and quantity, and Christ's Christianity, one—actually one in manifestations, one in ethics, and in demonstrating a future life, one in teaching the Fatherhood of God and the Brotherhood of Man, one in strenuously inculcating peace and purity of conduct, and one in proclaiming the mental illumination, moral unfoldment, and the final redemption of all human intelligences. And so here we have Christianity, Spiritualism and Universalism, a trinity in unity; and the gates of hell cannot prevail against its ultimate victory.

A MYSTERIOUS GIFT.

In a certain thickly populated and highly busy and active city, famine broke out for want of rain. The poor people, no longer able to bear the strain, repaired to a cave, where a certain sage resided in seclusion and divine peace.

"Pray for us, pray for the rain, sir," was the cry of one and all.

"But I can't pray for this," was the meek and humble reply of the pious recluse.

The visitors pressed the godly saint with their continued entreaties, when at last, to their utter astonishment, the saint sighed and said: "You want to make me guilty of revealing the secrets of a noble soul. Very well, I will obey you; listen to me now, and go ye all to that dancing girl* residing in that corner of the city. She will pray for you, and ye shall have plenty of rain. Believe me and go to her forthwith."

They obeyed him. The dancing girl was in her room, which was nicely decorated and artistically furnished. The music was playing. The young woman was beautiful and charming. The party was well received according to the etiquette of such places.

"Would you have singing, sirs?"

"But we want you to pray for the rain. People are dying on account of the famine."

"I to pray! A dancing girl to pray! What can you mean, sirs? Are you jesting?"

"But we have been directed to you by —."

"Alas! he has torn the veil of my secret. Very well, I shall obey you, but shall quit this place soon," replied the dancing girl.

Saying this she asked for water to perform ablution, preparatory to offering her salât (divine worship), in turn preparatory to praying for the rain. The servant brings the water and the basin. The dancing girl begins to wash her hands, and lo, the sky is already full of clouds. She hardly finishes half of the required course of ablutions when it begins to rain. She leaves everything aside, does not even finish the ablutions, does not offer salât, does not pray for the rain, yet it is already raining heavily.

How could they leave her without asking how she was spiritually so near God, although she was only a dancing girl?

"I was once riding in my open palanquin, going to a friend to sing and dance. On the roadside there was a bitch lying fast asleep. The newly born blind pups were somehow separated from the mother and were crying and seeking her. I could not bear the sight, stopped the palanquin, and myself caught hold of the pups and took them to their mother's breast, and having done this, I returned to my palanquin. His mercy enveloped me, and then and there I became enlightened."*

—From "Islam," by Muhammed Sarfariz Husayn Qari.

ASSYRIA.

ITS TEMPLES, FAITH, AND SYMBOLS.

On Thursday, the 11th inst., Mr. W. J. Vanstone, Ph.D., addressed the Psychic Class on the above subject. He said that his previous lectures had dealt mainly with Egypt, and now the transition would be marked, as the Assyrians were a very different people from the Egyptians, alike in physique, mental temperament, and psychic perception. The mental and spiritual characteristics of the former were metaphysical and of the latter mathematical; at any rate the trend of mind associated with those terms would be found expressed in the philosophy of the two races respectively. As the object of these lectures was to discover the essential psychic beliefs of the ancient nations, it would be found convenient to include some reference to Babylonia, as the spiritual ideas of that country and Assyria would be practically the same.

Mr. Vanstone stated that the earlier Sumro-Accadians were doubtless preceded by a people of Semitic origin from mid-Asia, and earlier still there were signs of a Tartar race invading and settling in Assyria, probably 10,000 B.C.

Descriptions of the locality and extent of the empire were given, and details of the chief cities—Nineveh, Calah Assur, and Arbella—and their relation to the mounds of Kouyounjik, Khorsabad, Nimroud, &c., the excavations of which brought to light abundant information concerning the commerce, manufactures, science, arts, literature, customs, and religion of the Assyrians.

The worship of Bel, Nebo, Ishtar, and Ea revealed some very beautiful and noble conceptions of Divinity and spiritual principles. The symbol of Aeshur being a winged circle with man and dove's tail expressed some fine ideas and the occasional five points in the circle connected the symbol with the sun, moon and five planets.

The deity with fir cone, water vessel, double set of wings and laurel crown, the sacred tree, winged lions and bulls, eagle-headed figures, and many other symbols were fully explained and interpreted by the lecturer.

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* A dancing girl in the East is considered the most degraded of women.

* Cf. Edwin Arnold's "Pearls of the Faith."

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AN AFFIRMATION.

Truth comes by perception rather than by reasoning. It may indeed be obscured by much argument. The born mathematician being confronted with a problem sees the solution by a kind of intellectual clairvoyance. The masses of figures by which he demonstrates the correctness of his answer are, from the standpoint of pure reason, a rather clumsy vehicle by which to convey the essential fact to the external world. This is not less the case but rather more in regard to all those things which relate to the vital issues of life.

Truth in the end vindicates itself and conquers sometimes in spite of, rather than because of, the efforts of those who aspire to be its zealous champions. Who would help his fellows to a higher view let him quietly report what he sees, and to the extent that his statement is free from any personal element, it will carry conviction and do its work. All the jangle of conflicting views, the heat and fury of debate, come from the admixture of truth and self-interest. One disputant is incensed at opposition because the opinion he puts forward is *his* opinion. He feels a proprietary interest in it, and suspects that the contradiction of it is in some sort a reflection on himself. He is anxious to score a point on his own behalf. Another debater is animated by fear. He sees in a new idea a menace to some cherished opinion of his own, something that he may have spent time and pains in shaping to his own purposes. He fights wrathfully for this piece of mental property. Others, it may be, contest with mixed motives. They are anxious to "vindicate the truth," with certain mental reservations regarding their share in it and the extent to which they personally may be affected by the ordeal to which it is apparently being subjected. But Truth brooks no divided allegiance, and is serenely indifferent to the squabbles of her partisans and opponents. All the welter of words and the angry strivings of contending minds do not deflect her course by the breadth of a hair. The dust of the combat leaves her unsoiled—it merely obscures the vision of the contestants.

No book, no oration, ever conveyed a truth. It simply gave a clue or a key to something within the soul of the reader or the hearer. The complaint, "They will not see or hear the truth," is only too often to be interpreted, "They will not see or hear my version of it." The faithful minister of Truth merely reports the thing which he sees, and leaves the issue to the working of universal laws. If he elaborates his view, presenting it with every circumstance of precision and charm which it is in his power to bestow, that is merely in obedience to an instinct of beauty. He will not present it in a crude, unlovely shape. He reveres the goddess, and would provide her with the finest raiment he can afford.

Truth needs no interpretation or defence—it explains and justifies itself. It is a part of life, of which we come into apprehension and experience by growth. We have not to argue our fellows into a belief that winds blow, waters run or the sun flames in the sky. They are convinced without words of ours. That they do not all see that life is a manifestation of spirit, that the soul is reality, merely means that they have not yet developed the necessary power of vision.

Argument will not help them unless it is the unanswerable argument that life itself affords to those who are able to appreciate it.

Facts are in a different category. They cannot, as the poet tells us, be disputed—when they are known to be facts. But they can be woefully misinterpreted and their significance ignored. They are secondary and supplementary rather than foundational. To the man in whom the consciousness of his spiritual nature has not awakened, all the facts of psychical science are facts and nothing more. They do not suggest anything but new and sometimes fascinating avenues of approach to subterranean mysteries of being. He will tabulate and study them for years, and at the end of his task confess himself still in the dark regarding the great secrets of Life and Death. There have been many of such probers and delvers. Facts they had in abundance, but with all their searching they could not find out the soul.

Apples had been falling from trees, and men had seen them fall for thousands of years before Newton, watching the phenomenon, saw—not the principle of gravitation, but a proof of its existence. But then his mind, by constitution and training, had awakened to a perception of the principle. And in a flash the principle and the fact were united. Shakespeare, in one of his plays, showed an intuitive discernment of the law of gravitation, but it needed the mind of the natural philosopher to discover in the falling apple a practical demonstration of its existence.

Nature, as Newton discerned, never contradicts herself, and all her facts are related to a central Truth, of which they are the expression. The spiritual nature of man is not demonstrated by any facts or phenomena, however astounding. It is only confirmed as a truth to the intellectual sense of the mind which has already intuitively realised it, in however slight a measure. That truth requires only affirmation. We may bear witness to it. We need not fight for it, argue for it, vex ourselves about its acceptance or non acceptance. It will vindicate itself without our championship. The principle is there. The facts are there to confirm it.

VOICE MEDIUMSHIP: A VERIFIED MESSAGE.

A lady residing in Ireland who has long been a subscriber to LIGHT writes us that she has just returned from Winnipeg, whither she had gone in consequence of the receipt of news of the death of one of her sons there. Before she left England she had a sitting with Mrs. Wriedt, at which "Dr. Sharp" told her there had been an inquest and that the verdict was that death was due to apoplexy from a clot of blood on the brain, caused primarily by an accident. He also made the puzzling statement that her boy was very anxious that his mother should go to Canada as there was difficulty about his recognition. On her arrival at Winnipeg the lady found all "Dr. Sharp's" statements to be correct. A doubt as to identity had been caused at the works where the young man was employed by his having allowed himself to be known by a Christian name which was not his true name. In consequence of this, another of her sons who was in Canada, but a thousand miles from Winnipeg, had, before cabling home, to get someone who knew his brother to identify him.

PROBLEMS OF THE WORLD BEYOND.

SOME SUGGESTED SOLUTIONS.

BY W. H. EVANS.

After nearly seventy years of spirit communion we are still somewhat uncertain as to the actual whereabouts of the spirit world. We know there is a spirit world, because the many communications which have come to us have come from human beings; and human beings, we know, must live somewhere. Opinions differ. Some say that the spirit world is around us, others that it is some sixty, or more, miles off, while some again say it is somewhere in the Galaxy or "Milky Way"; only these last forget that the earth itself is in the Galaxy. To the uninitiated it does seem curious that we are unable to get any clear idea of its locality. One would imagine that people living in a real world, somewhere in space, would be able to tell us where it is. We can imagine many things, but seem unable to realise the great difficulties those on the other side have to overcome in order to communicate with us at all.

Andrew Jackson Davis and Hudson Tuttle both speak in a precise and definite manner as to the locality of the spirit world. Their teachings relative to the processes of sublimation going on in all worlds are reasonable and in line with the idea of continuity, and, if correct, these sublimated particles must obey the law of gravity and accordingly come to rest at their gravitational level. It ought, therefore, to be possible for anyone who has a good knowledge of physics to deduce from this the distance of the spirit world and also its locality. However, there are some who assert that the spirit world is purely subjective. That is equivalent to saying that it is purely imaginary. Our ideas of reality are of the things we see and handle. We are told that these are illusions, but they each correspond with something which we call an idea. Even so, they exist apart from our individual ideas of them, and in that sense do not seem to be so illusory as some would have us believe. Matter as matter is a reality. And our material world is only denser and coarser than what we call the spirit world. There is this about it, though, we are able to mould matter. To do this we use various appliances of the same material. By the use of brains and hands and feet, all matter, we are able to get into contact with the outer world, and effect certain changes. We dig and delve and get iron: we make a fire, build blast furnaces, refine it, harden it, shape it, all in accordance with certain ideas, and lo! we have an engine which obeys our will. All this is very wonderful when thought of, only it has become commonplace. The manipulation of matter is not strictly confined to man, though he exhibits the greatest amount of power in this direction. Man has the ability to alter his environment in accordance with his ideas. In that lies the essence of progress.

This might help us slightly to understand something of the other life. It appears from what we can gather that man's environment in the other life is very much more plastic than ours, and it seems to be more responsive to his mental effort than matter is here. Hence mental states are reflected more powerfully in man's environment in the spirit world than they are here, though we all have some experience of how mental states affect our outlook upon our environment. But what we sometimes forget is that there is an *inlook* as well as an *outlook*. The world does not alter to conform to our mental states; it remains stable, and we must postulate a similar stability to the spirit world. Thus, while it is true we all live in the same universe, it is also true we each live in a world of our own.

It is then the creative power of the spirit working through mind and shaping thought that produces the world within the world—the world which we look into. That colours the outer world, and sets either as an opacity shutting out the glories of the outer world, or becomes a clear transparent window—a true medium—through which those glories become visible. We may then glean some idea of the vividness of the mental states of spirit people by noting our own mental states, and imagining ourselves in a more plastic environment.

This, however, does not dispose of the problem: Where is the

spirit world? It only makes it more clear that a world, whether spiritual or material, must have some definite locality. For all abstract reasonings which seem to destroy time and space and matter leave us exactly as we were. Man can reason everything out of existence except himself. And having done this he is presented with the problem that he came from nothing, only he cannot believe it, accept it he will not. What, then, are we to say? That the spirit world is composed of rings of interplanetary matter? That these are disposed through space? That they are localised and have definite functions to perform, even as the earth has? In a word, that the cosmic scheme is incomplete without them, and that they are the outworking of some definite deific idea? Such reasoning reduces them and the universe to a gigantic mental concept, and makes mind the only reality.

Accepting this postulate, it is reasonable to infer that what we term more specifically the spirit world is nearer to mental substance in its purity than is the earth, and we can perceive something of the difficulty which our friends "over the way" have of telling us anything about it. The same difficulty exists with us when we desire to convey some picture of our mental world to another. Indeed, few of us perhaps realise our own mental world sufficiently to be able to convey to another any adequate impression of it. All our ideas, conceptions, thoughts, correspond more or less with something in the outer world. But the reproduction of an idea in the mind of another is perhaps more difficult than we think, even when we have figures of speech to clothe the idea, drawn from daily experience and contact with matter. But remove a man to some new world, where the conditions are different, and then request him to convey to beings living in another world, entirely different, an idea of his new world, which he must perforce clothe in the old figures of speech, and we can then imagine his dilemma. And that is what we are asking our spirit friends to do. Is it not wonderful, then, not that we know so little, but that we know so much?

The same will doubtless hold good in regard to spatial relationships. A universe whose basis is mind, and which is, therefore, permeated with mental substance, which substance is amenable to the mental forces of beings who are more in harmony with it on a higher plane than this, will present difficulties to those who may be desirous of responding to our thoughts of localisation. For it becomes clearer and more evident as investigation proceeds that our spirit friends not only live in a world which is local in character, but carry with them a thought-world of which they are more vividly conscious than we are of ours. To disentangle the two sets of impressions and convey to us definite and precise information must be difficult because of the confusion in our minds regarding these two sets of impressions. We must perforce be patient and plod on in our investigation, slowly and patiently accumulating our facts.

Another point frequently overlooked, but which the present world-struggle has emphasised and impressed upon many sensitives, is that the mental states of the embodied affect the spirits' endeavours to make things clear. This is a powerful factor, and the sceptic is frequently deceived into thinking there is fraud where none exists. As a matter of fact, the dominant thought of a positive mind is very difficult to overcome. It is often overcome, but we cannot understand the amount of effort that might be required to overcome it. Consequently, a strong positive thought of fraud may result in that which appears to be fraud, but which, if properly understood, may constitute a very interesting psychological problem. A séance where sitters are met together with one accord necessarily presents not only conditions for our friends to work with but also problems to be solved. The individual idiosyncrasies of sitters, their whimsicalities, and peculiar bents of mind, have all to be controlled and set in a certain direction, and that the messages are often tinged by this we know. Add to this that the message has to flow through a channel in which vagrant thoughts float, and has to conform to the conditions of that channel, and we glean some idea of the many difficulties to be overcome. The patient disentanglement will result in our getting to a better understanding of their real meaning and a keener appreciation of the great patience exercised by our spirit friends in their endeavour to enlighten us.

CONCERNING CLAIRVOYANCE.

BY AMY STEPHENS.

What is clairvoyance? Briefly it is illustrated telepathy, *i.e.*, a thought-picture. To produce this thought picture three essentials are needed—the clairvoyant or active agent, the clairvoyee or passive agent, and the tense thought uniting the twain, so tense that it sends forth a mighty thought-wave which creates or produces a picture to the natural naked eye. The best condition for clairvoyance is that the sensitive or clairvoyee be at rest from thought—*i.e.*, the mind be empty of definite thought—whilst the clairvoyant is at the same moment concentrating in thought on some certain subject or person, not, be it noted, on the clairvoyee or on himself, but on the subject which takes the picture form. A clairvoyant is usually a strong character, full of psychic power and capable of radiating a definite strong wave of thought, even one who possesses an aura or personality beyond the average, and who has also, consciously or unconsciously, learnt to concentrate as regards thought. A clairvoyee is usually sensitive and easily impressed by the thoughts of others; a person with surface nerves is generally a good clairvoyee. There is good reason for calling over-sensitive, nervy people thin-skinned. When the mind of the sensitive has been excited or been under the influence of some great emotion and has afterwards become blank to definite thought through reaction and maybe physical weariness, for body and mind are closely connected, an ideal condition for clairvoyant vision is set up. This is why concentration classes produce by the process of reaction good conditions for clairvoyance. It has been noted that clairvoyant visions are usually stronger at the end of such a class than at the beginning.

Clairvoyance is just intensified ordinary thought, not a projection or vision of the sub-conscious or even super-conscious mind. But it must be concentrated and intense thought, not one of those soulless ghosts of thought—half-thoughts they may be aptly termed—which flit and pass easily over the mind surface. Though man is a thinking machine, there are hundreds of people who never think actively but are content with passive thoughts, and carelessly admit any passing thought-wave from those around. These willingly accept thought-impressions from outside and are over-influenced by their five senses. Even if they possess in mean measure the great sixth sense of intuition, they do not take the trouble to exercise it or make use of it save passively.

Thought concentration is never so powerful as in the hour of death, when the soul parts from the physical body; therefore it is that so many clairvoyant visions are of friends or relatives who at the moment are passing from the Here into the Hereafter. But clairvoyance, or the impression and reception of the thought-picture, is equally possible amongst those who are on this side of heaven, as has been proved over and over again. Even on earth, if a man who is under great trouble or stress of mind concentrates all his energies of thought and brings them to bear on it, he produces thereby strong thought-waves, which, finding an impressionable sensitive, create before his eyes a vision of the man or the scene which is thought about. One of the great difficulties of clairvoyance is the difficulty of placing the vision seen; here, unfortunately, imagination oftentimes comes into play, and the vision is mistranslated by the thought of the one who sees, or who hears the vision described, and insists on fitting the cap as he will. Thought does not cease with bodily death. The soul can still think, and can reach out to some sensitive soul on earth through this power of clairvoyance. Apparently the power of thought is absolutely the same when the envelope of the body falls off; after all, it is part of the astral body alone—the letter is the same though the envelope is torn off and thrown into the fire.

Many complain that clairvoyant visions deal only with the earth and earthly things, and that no idea of the future state can be gleaned through them. The reason is that, though the thoughts of the departed can be centred or concentrated on some earthly desire, until the clairvoyee sees the thought vision and

can describe it, it is not possible to impress the thought of something unknown and unrealisable. "It is impossible for the mind of man to conceive" heavenly things, wrote the Apostle Paul to the Romans. Whilst on earth we must be content to do our best and wait patiently until the time comes to shed the hindering robe of flesh. Then we shall know, when we see face to face—know and understand. It is easy to memorise and think upon the old familiar things of home, but can the mountain-dweller, who has never seen the sea, picture the dancing waves! Again, a blind man who has seen can picture to himself the sky and sea, but how curiously far from the actual fact is the idea formed by the man born blind! Religion has nothing to do with clairvoyance, though Spiritualists claim it as the keynote of Spiritualism, and rationalists therefore try to deny its existence. It is of the realm of thought, ordinary everyday thought, and the secret lies in the power of intense thought concentration.

Clairvoyant experiences are often painful, and the natural sensitive or born clairvoyee is to be pitied, and needs help and sympathy. It must be remembered that the clairvoyee, or medium, is, after all, a mere instrument, an Æolian harp played upon by another. The danger of mediumship lies in the temptation, if no real clairvoyant vision comes to hand during the séance, to use the stimulant of imagination—that great gift which idealises the real, but which is the antithesis of the goddess of truth, though able aptly to impersonate her. A ghost may be placed in the category of clairvoyant visions. In other words, it is a thought-form produced by a psychic who is concentrating so intensely in thought on some earthly object or desire that the thought manifests, *i.e.*, becomes visible.

The Psychic may be clairvoyant, but is not so of necessity, but the clairvoyee must be psychic. It is a known fact that emotional, simple peasant girls are frequently very clairvoyant; and in children, too, the clairvoyant gift is often to be found, but, as a rule, it is crushed out by parental hints regarding imagination and lying. And in the children of a larger growth the fear of the ban of the Church, or the pooh-poohing of friends, and disagreeable hints regarding imagination cause the instinctive hiding-up instead of telling forth when a clairvoyant vision has been seen. But hid in the bosom of the seer it often ferments and haunts, and many an attack of nervous prostration may be traced to this cause. "A trouble shared is a trouble halved," says the old proverb.

There is nothing new under the sun, but though these thoughts on clairvoyance break up no virgin soil, the article has been penned to emphasise two facts—one that clairvoyance is really a very simple thing, just strong thought-impression thrown on some sensitive psychic soul; secondly, that the clairvoyee or medium is not really the important factor; without the sun or electric light behind it the negative plate of the camera is simply a piece of glass, a useless thing, powerless to produce a photograph. It is the clairvoyant who is the sun, the agent, the artist, the creator of the wonderful thought-picture.

We need in the realm of thought a new Marconi to harness these thought-waves as Marconi has harnessed the waves of ether, so that at will they are bent to the service of man. In the East this has been already done. There is little doubt that the puzzle as to how the natives learn the latest news before it comes over the wire can be explained by the fact that in India and other Eastern lands there is a system of clairvoyance, and it is through the vision seen that men come to know what has happened. The apparent magic proves, as usual, to be easily explainable. Sensing is a form of clairvoyance, and so is clairaudience, but these are not nearly so trustworthy as the vision or thought-picture which never lies though liable to misconstruction. Prevision is only obtained through the clairvoyant picture thrown by some disembodied spirit. Over there, time is not, and no past nor future—only the eternal Now.

By much study and thought devoted to some certain object or subject it is possible so to impress the mind as to create, by reflex action, a vision of the thought so worked upon. This may be called self-clairvoyance. It is usually a nebulous, dream-like vision, whilst the true clairvoyant vision is clear-cut, defined. Also, it passes quickly and is impossible to recall. It is a hint no longer to dwell thus overmuch on any one thought, and if this danger signal is neglected mental trouble may arise.

AN OLD-TIME EXPERIENCE.

The following record of a remarkable episode in the life of "M.A. (Oxon.)" is taken from one of his note-books covering the year 1874 :—

On Sunday morning (January 25th, 1874), I had another of the curious visions which I have experienced twice before. I was sitting at my table in Clifton-road—time, 1 p.m., or thereabouts. I had breakfasted late—about 10.30—and had been writing since breakfast. I am unable to say how long the vision lasted, nor am I able to fix exactly the time of its commencement. If I may judge by the amount I had written it could not be long. I have no remembrance of ceasing to write. The first thing that I remember was standing beside my body and looking at it. I did not feel surprised, but only curious to know how I got there. The spirit body seemed to be divergent from the natural body and to be leading an independent existence. While I was looking I was conscious of the presence of "The Prophet" [one of the Emperor group] who stood beside me. He was robed in sapphire blue, and on his head was a coronet with a very bright star in the middle over the brow. The face was what I have seen before, the face of an old man with a long beard and moustache, deep-set eyes, and large massive brow. He explained to me that I was out of the body, and told me to follow him. I remember well the oddity of my sensation when I discovered that the wall of the room was no bar to me. We passed on our way without obstacle until I found that we were in the midst of a very beautiful landscape. How we got there I do not know, but I seemed to have changed almost instantaneously the surroundings of earth for the scenery of the spheres. A special effort, I imagine, of my guide enabled me to see my body, and after that I resumed spirit vision to the exclusion of bodily vision. The scenery through which I passed was like an earthly landscape, but the air was more translucent, the water more clear and sparkling, the trees greener and more luxuriant. I went along without conversation, and noted the ease with which my will carried me along with a peculiar gliding motion. At the end of my journey we came to a simple cottage very like many I have seen here, and there I found my Grand-mother Stainton. She was just as I remember her, only clothed in a long pure robe with girdle of deep red. Her hair was bound with a simple fillet, and her whole face and figure were idealised and glorified. She attempted to address me, but my guide motioned me away, and hurried me back. From this point my memory grows fainter and fainter, and I can recollect no more until I found myself sitting in my chair, the pen on the table by my side, and the paper on which I had been writing before me. The ink was dry, and I was for a time only partly conscious of what I had seen.

It all came back by degrees. Now, at night it is conceivable that I might be drowsy or sleepy, though I know I was not on the occasion of the previous vision. But this was mid-day; I certainly did not go to sleep; I had had breakfast and nothing else two hours ago, and the vision was apropos of nothing that was in my thoughts. It is stated by communicating spirits that the occurrence was real, and that my oblivion of the latter part was caused by the necessity for hurrying me back as the conditions were not good.

LONDON SPIRITUALIST ALLIANCE.—At the rooms of the Alliance on Tuesday, the 9th inst., Mrs. Place-Veary gave clairvoyant descriptions accompanied by some striking evidential messages which included full names of the persons described. On Wednesday answers to questions were given by Morambo through Mrs. M. H. Wallis's mediumship. At this meeting two ladies affirmed that they had clairvoyantly seen on the preceding Wednesday the wife of Morambo amongst the audience. Morambo stated that the description which they gave of her was accurate and that she had actually been present. In the course of his remarks he gave some particulars of his life while on earth, which, being full of human interest, were listened to with great sympathy and pleasure.

OBITUARY.—We learn with regret of the transition of Mrs. Margaret Hamilton, of Howwood, Renfrewshire, whose name will be known to many of our readers. She passed to the higher life on the 5th inst. at the age of seventy—a degree of maturity which may well soften the natural grief of separation. Mrs. Hamilton was a healer, giving free medical treatment for many years privately. She acquired considerable proficiency in botanical medicine, and employed the knowledge thus obtained in her healing work. She was the second daughter of the late Mr. Alexander MacNab, of Howwood, who, with his family, was well known in the work of Spiritualism north of the Tweed. Her friends have deep consolation for their bereavement, and we condole with them only on a temporary loss.

GOD IN THE UNIVERSE.

"God in the Universe," by J. W. Frings (Rider, 3s. 6d. net), should have been entitled "Motion the One Reality," for that is the author's answer to the problem of existence, and the "Divinity of Motion" is his only God. Armed with scientific knowledge, he has probed every form of matter and every degree of life, and in all he has found motion the only significant fact. Motion is Life and Mind and God and the Universe. But unfortunately he does not make his meaning as clear as could be wished, as a quotation will show: "The one reality is Motion, which, surging through space and animating it, forming substance for its manifestations, shows itself to us through the garment it wears." From this it is seen that there is one reality, and also space and "us"!

From another point of view the book is a collection of interesting facts of science and philosophy, and from these his arguments are derived. Man to electron is shown to be a series without a break—from slow complex motion in man to simple inconceivably rapid motion in the electron; from consciousness and will to orbits and gyrations. Life and all vital phenomena are just motion. Motion churns up space into matter, protoplasm is matter, life is the activity of protoplasm. The apparent gulf between matter and consciousness is not discussed.

A universe so conceived is nothing but a mechanism, and in it free-will, of course, has no place. Mr. Frings considers this question at length, and concludes that "the greatest generalisation of the mightiest intellect is a response to impulse just as much as, and no more than, the movement of a grain of sand under the influence of the wind. . . . The light undulations which cause the plant-stem to move in a certain direction will also draw the man of means to the south of France. . . . The freedom of the will appears to be an illusion." Consciousness, then, is but a wheel in the machine, and we can have no responsibility for our misdeeds. It is hard to see how an emotion, such as fear, can be merely a factor in a purely mechanical system of reflex action, nor does this theory readily explain the sense of effort when we exert our wills (or seem to exert our wills) nor the almost unlimited time that may be occupied in "making up one's mind." We are at one with Mr. Frings as to the supreme importance of motion in the material world, but on the whole we find his philosophy unsatisfying. He has not proved it to be the ultimate Reality. He ends on a note with which many Spiritualists will find themselves in tune. "Our evolution," he says, "intellectually and physically, is nearing completion. Our psychic and intuitive evolution begins to unfold."

N. G. S.

TRANSMUTATION.

Joy and pain have both their part in life, but that the highest joy comes through the gateway of sorrow and suffering and that they may and do co-exist seems difficult, almost impossible, of belief. "To the natural man" (said the Rev. R. J. Campbell recently, in a sermon reported in the "Christian Commonwealth"), "nothing seems clearer than that peace and pain, sorrow and joy, are mutually exclusive; that if you are experiencing the one you cannot be experiencing the other." But the natural man is wrong :—

That is not the witness of saintship. On the contrary, the saints maintain that never have they known more exquisite happiness than when things were at their worst on the plane of the outer man; their very agonies have become bliss, as the discords in a musical theme enrich the harmonies; in fact, there is no true harmony without them. . . . There comes a point where, in literal truth, sorrow is swallowed up in joy. Every full, rich, round tone you ever hear, either in a musical instrument or a human voice, is made up of innumerable dissonances resting on the background of the predominant note. . . . The joy of the Lord, when we are worthy to know it, we shall find to be a joy in which all the pain we have ever known is absorbed, transfigured, rendered glorious. It will be that that makes it joy; it will be love that has reached the uttermost of sacrifice, and passed beyond it into a region where sacrifice is no sacrifice, but the very opposite, an immeasurable gain, a possession of oneself to which no limits can be assigned to all eternity.

SIDELIGHTS.

The following story is taken from a recently-issued book of memoirs of the Hon. Adelaide Drummond, by Basil Champneys. It is related by Lady William Russell:—

Not long after the death of her grandfather, Lord Moira, she was sitting alone, thinking, when he suddenly appeared before her, looking exactly as usual. After the first shock of surprise was over, curiosity overcame awe, and she exclaimed, "Oh, what is dying like?" "Not at all what you think it is," was the reply.

A curious incident of a telepathic character was recorded in connection with an accident resulting in the loss of five lives near Darlington early on the morning of Friday, the 5th inst. A Mr. Noble, of that town, had taken a party of friends to Leeds in his motor-car on the previous day. One of them, Mr. Tucksworth, decided to return by train, and his place on the return journey was taken by another gentleman. In crossing a bridge over the Tees at Croft Spa the car skidded and crashed through a fence into the river, all the party being drowned. That morning Mr. Tucksworth awoke from a particularly vivid dream, clutching the edge of his bed and shouting, "You're going over, Noble! You're going over!" He went downstairs and mentioned his dream to the housemaid, expressing the hope that the party would return safely.

Sir Joseph Compton-Rickett, in his presidential address at the Annual Conference of Free Churchmen at Manchester, expressed the conviction that God was working through human society in the evolution of the State, and that it was possible that the horrors of modern warfare might presently give place to a substituted and Christianised force. "Psychic power, a force as silent as gravitation and as irresistible, would then," he said, "range itself on the side of truth, build up empires, and control the world. Jesus Christ was marvellously endowed with this power. It was an influence transcending his person, though he generally healed by personal contact. He told his disciples to put up the sword, for the spiritual force which he had in reserve was more potent than any carnal weapon."

We have been reminded that Friday, the 5th inst., was the centenary of the death of a man who was sneered at in his lifetime as a charlatan but whose claims time has abundantly vindicated. Born in 1733, at Iznang, near Lake Constance, Friedrich Franz or Anton Mesmer began in 1771 to study the healing virtues of animal magnetism, and in 1775 published his "Ueber die Magnetkur," and opened a school or hospital in Vienna. Driven thence, he migrated, in 1778, to Paris, where the novelty of his curative methods created, for a time, considerable sensation till the French Government appointed a Committee of the Academy of Sciences to report on his discoveries. Unfortunately the report was unfavourable, and Mesmer returned to his native country to end his days a disappointed man. Interest in his theories lapsed till about the middle of last century, when it was revived largely through the attention drawn to them by Harriet Martineau.

We have received the first two numbers (January and February) of "Ek-Klesia: Journal of the Mystical Revival Mission," a new American monthly edited by the Rev. Holden E. Sampson. We note an article in the second number on "The Visions and Voices of Jeanne D'Arc," by Hereward Carrington, but, as the organ of Mr. Sampson's mystical ideas, the magazine mainly consists of contributions from his pen. It can be obtained in England from Mr. R. F. Hall, "Ferndale," Church-road, Moseley, Birmingham.

In the course of a letter in a weekly paper on "The Orientation of Churches," Mr. Basil Davies remarks: "Experience will prove to any interested reader that insomnia and many nervous ills will often yield to orientation of oneself in slumber. It has been my hobby to investigate the origin of customs, superstitions, and the like survivals. I have always found them rooted in a sound, pragmatic, common-sense consideration such as this." That is true enough, but there is a decided difference of opinion on the question of the position of the body in sleep. Many authorities claim that the sleeper should lie with the head to the north.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

The Ethereal Transmission of Thought.

SIR,—With regard to Mr. David Wilson's "New Wave Detector," as described in the current issue of LIGHT, I would like to offer the following observations:—

- (1) The description of the apparatus employed is quite insufficient and no diagram of it is given.
- (2) The results in all probability have nothing to do with etheric vibrations, large or small.
- (3) The various movements noted are almost certainly due to pulses through the psycho-plasmic field acting directly upon the needle of the galvanometer, much in the manner that a rap is produced at an ordinary séance. In other words, as good results would probably be obtained with the galvanometer alone, minus the detector, battery, &c.
- (4) The experimenter himself probably supplies the requisite psycho-plasmic field.—Yours, &c.,

W. J. CRAWFORD, D.Sc.

Belfast, March 13th.

The Origin of Evil.

SIR,—Mr. J. Harold Carpenter, in a criticism of my article on the above subject, takes us a little off the track. I fully admitted that if we accept evil as a postulate we are not without light on many of its mysteries, and Mr. Carpenter but expands examples that I gave in proof of this. What I ventured to call insoluble was the mystery not of evil but of its origin.

Another correspondent (J. M. Ewan) asks whether it is not equally true that the origin of everything is an insoluble problem, but surely, as far as man is concerned, we are not confronted with an equal difficulty in accounting for the origin of good, which only involves belief in a beneficent Creator.

Mr. J. Stoddart claims that no problem as to the origin of evil ought to arise, and he instances the defects of the first steam engines, asking whether we should talk of the origin of steam engine evils. Certainly we may, and we can at once trace them to the imperfection of the human brain as creator of the mechanism. It is exactly because we cannot similarly trace evil to imperfection in the Creative Power of the universe that I class the problem as insoluble.—Yours, &c.,

CHARLES E. BENHAM

SIR,—With reference to this question, may I point out that as we are relatively conscious *only* by contrast, the "origin" of relative evil arose with the "origin" of relative good, the date of which I would not, however, be sure of! You see, before one can be relatively conscious of light, one must have known of darkness, the same referring to pleasure and pain, honour and dishonour, and all the opposites. If I am conventionally good and sober, I am only conscious of the fact by contrast with the rowdy and drunken. Of course, people talk much obvious nonsense about "good" and "evil," and yet, while abusing the criminal classes, pull their forelocks out of respect to another

class, the "good," who owe almost their entire physical existence to the criminal and defaulting parties. I do not think there is much mystery about the origin of evil, and would say in conclusion that both this and relative good are regarded simply as necessary while manifestation lasts by any whose personalities vibrate in perfect harmony with their individualities—in other words, those who have reached what is often called the "Master stage."—Yours, &c.,

ARTHUR MALLORD TURNER, M.A.

6, Trewine-road, Wimbledon, S.W.

March 8th, 1915.

The Ethics of War.

SIR,—This vexed problem of the right or wrong of the war remains unsolved, and those who have attempted its solution seem to be lost in a kind of maze.

If Jesus did not advocate war, he nevertheless made a scourge of cords and drove away the desecrators of the Temple. Example is always more salutary than precept. What has Mr. Benham to say about "the war in Heaven"? Was Michael justified? I think Emerson writes very finely about war: "What does all this war, beginning from the lowest races, and reaching up to man, signify? Is it not manifest that it covers a great and beneficent principle, which Nature had deeply at heart? What is that principle? It is self-help, perpetual struggle to be." We must outgrow war, as we outgrow youth, and then it will be put away with other childish things, the primitive forms of great realities.—Yours, &c.,

E. P. PRENTICE.

Life After Death.

SIR,—I am glad that I have succeeded in arousing several of your correspondents to criticise me. Nothing is better for any cause than open and honest discussion, and nothing is worse than apathy and indifference when vital principles are involved. Ninety-nine per cent. of people will not think seriously about anything if they can help it. Try to realise the present position of Christianity after an historical record of nineteen centuries, owing to the people's apathy and priestly dogmatism. Between those who have supported the Bible by the sword and those who have supported the sword by the Bible, mankind has been persecuted, butchered, or kept in mental bondage from age to age. Now a large number of the most learned Church dignitaries in the "Encyclopædia Biblica" make it quite clear that what has been called Holy Scripture cannot any longer be regarded as true or reliable. Every leading principle of the Faith has been questioned within its own temples. With all its admitted virtues and external grandeur Christianity is in the melting pot. So it must be with every religion which is not based firmly upon evidence and reason. The position I have taken up in this correspondence has been clear and consistent from the first letter, in which I pointed out that the survival of personality rests upon an accumulation of evidence and testimony covering a period of thirty years, and gathered not only by leading scientists, but by honest and careful investigators of every race and clime. As M. Camille Flammarion says, "the facts support each other." There is no evidence in support of material things which can be compared with it for consistency and clarity. So Mr. E. Kay Robinson may rest assured that he will not rule me out of the discussion until he can rule this evidence out or put forward some better evidence in support of his theories. The question which he continues to ask about the Universal Spirit and separate or divided spirits is no more rational than it would be to ask, "Where is God?" or "How is the universe controlled?" We are told by Herbert Spencer that "A God understood would be no God at all," which is very obvious. Finite beings cannot comprehend the Infinite Being, and higher knowledge will only be gained in higher states. Mr. F. C. Constable will not find a single sentence in my letters of a dogmatic nature. I rely upon evidence and reason, and regard unsupported opinions as valueless, although everyone has a perfect right to express them. If Mr. Constable has read the whole correspondence, why does he regard it merely as a matter of opinion? Mr. Robinson failed to produce evidence which he said he had got under better condi-

tions than the scientists, and after telling us in the first letter that he was absolutely certain of what he stated, he said in his second letter, "One should not trust what one calls one's knowledge."

Now, since Mr. Constable has apparently failed to find anything illogical in Mr. Robinson's letters, will he tell us how a man can be absolutely certain about matters upon which he does not trust his knowledge? With regard to the book entitled "Aspects of the Vedanta" which Mr. Constable suggests that I should purchase, will he tell me upon how much scientific evidence (if any) it is based? Will it compare with the published evidence of Sir Oliver Lodge, F. W. H. Myers, Camille Flammarion and the records of the Society for Psychical Research? If not, I shall certainly not waste time in reading it. I gather from what he says about it, that, like the Bible, it is chiefly remarkable for its contradictions. I prefer to read something based upon facts. I notice that Mr. Robinson in his last long letter does not give one scientific fact to support his theory, whilst he continues to ignore the work of thousands for a generation. Let him present a case worthy of consideration and try to appreciate opposing arguments with a little justice.—Yours, &c.,

Marple.

W. CHRMES.

March 12th, 1915.

SIR,—I am indebted to "N. G. S." for the able way he has dotted the "i's" and crossed the "t's" of my statement that the normal mind or consciousness is dependent upon the physical brain. The mystery of this dependence seems inscrutable; but the fact is patent. To get round the inference that the death of the brain annihilates normal consciousness "N. G. S." postulates a spiritual counterpart to the physical brain, that persists after the death of the latter. To me this assumption bristles with so many and great difficulties that I am glad my normal consciousness does not see any need to wrestle with it. Because I fail to see what possible advantage, once I have left this plane, the retention of my brain-dependent mind, developed in this world of three dimensions, will be to me, I am reconciled to its annihilation; nay, only by such annihilation do I hope to "slough the dross of earth."

I put it to "N.G.S." that we each, now, possess, above and beyond our normal brain-dependent consciousness, another (subliminal;—take your choice of terms) consciousness quite independent of the physical brain, and, because of such independence, capable of being carried over with the spirit at its transition. Nay, such consciousness is discarnate (or mainly so) in each of us now, coming and going between the two worlds where and as it listeth; remaining latent in most of us, but not difficult to call into activity provided we place ourselves in the condition demanded by its very nature. Immured in the flesh, we are in the world of the normal brain-dependent consciousness, whose ears cannot catch the echoes of a world which is not like ours, save confusedly, in language borrowed from the brain. When our subconsciousness can speak to us plainly and "face to face" we shall not be here; and, with all respect to "N.G.S.," will need, I think, no spiritual counterpart of the poor old brain we left behind us.—Yours, &c.,

Manchester.

GEORGE GREEN.

Dr. Kilner's Screens.

SIR,—The screens referred to by your correspondent, Mr. J. R. Gall, are a discovery of Dr. Kilner, who has spent many years of experimental work on their preparation.

From his original investigations with the human aura, the doctor found that cases difficult or even impossible to diagnose by ordinary means were made clear by searching the condition of the aura. Doctors in all parts of the world now use these screens for cases that cannot otherwise be dealt with.

Dr. Kilner's work is purely scientific, without any suspicion of psychic pretensions, which from the Spiritualists' point of view is an advantage. The human aura, which only clairvoyants have seen in the past, is proved by the Doctor's chemically-treated screens to be a scientific fact, open to demonstration by anyone.

The discoveries of Dr. Kilner are of very significant interest

to Spiritualists. Thus he has proved that, while dead bodies have none, all living bodies have an aura or atmosphere not only surrounding but permeating that body.

To my mind this fact, having been scientifically proved, attains an importance not to be lightly estimated, for the human aura and the human spirit are surely one and the same thing. We may now confidently await experiments as to what takes place in the subjective conditions. I, for one, fully believe that time will bring us scientific solutions of the well-known psychic phenomena—telepathy, spirit-body travelling, &c.—which, while known to take place, cannot in the present state of our knowledge be proved, except by what can be shown by changes and projections of the aura.

Probably the new edition of Dr. Kilner's work will contain some startling facts which will throw some light on our present problems. In the meantime it will be conceded by most that if the aura is our spirit, we are carrying about with us a human body which we shall leave behind. Our aura is the real self, with everlasting mind and soul.—Yours, &c.,

J. F. GEMS.

4, Lower Seymour-street, W.

The Celestial Army: A Vision of War.

SIR,—Perhaps the following vision seen by one on the "other side of the veil" may be applicable to the present time. It is to be found on p. 294 of "A Wanderer in the Spirit Lands":—

"... I looked as he spoke and saw black thunderclouds hovering over the earth, and gathering dark as night, and a sound as of a rushing storm swept upwards from the dark spheres of hell, and like the waves of a storm-tossed ocean, dark clouds of spirits rolled up against the sea of bright spirits, sweeping them back and rolling over the earth as though to blot out from it the light of truth, and they assailed each door of light and sought to overwhelm it. Then did this war in the spirit world become a war amongst men—nation fighting against nation for supremacy.

"It seemed as though in the great thirst for wealth, and greed for conquest, all nations and all peoples must be engulfed, so universal was this war.

"And I looked to see if there were none to aid, none who would come forth from the realms of light and wrest from the dark spirits their power over the earth. ... Then it was that, like a star in the East, I saw a light glittering, and dazzling all by its brightness, and it came down and down, and grew and grew, till I saw it was a vast host of radiant angels from the heavenly spheres; and with their coming those other bright spirits whom I had seen driven back by the forces of evil, gathered together again and joined those glorious warriors; and this great ocean of light, this mighty host of bright spirits, swept down to earth and surrounded it with a great belt of glorious light. Everywhere I saw the rays of light, like spears darting down and rending the dark mass in a thousand places.

"Like swords of fire flashed these dazzling rays, and cut through the dark wall of spirits on all sides, scattering them to the four winds of Heaven.

"Vainly did their leaders seek to gather their forces together again, vainly seek to drive them on. A stronger power was opposed to them, and they were hurled back by the brightness of these hosts of Heaven, till like a dark and wet mist they sank back to those dark spheres from which they had come.

"And who were those bright angels? I asked again—those warriors who never drew back, yet never slew, who held in check these mighty forces of evil, not with the sword of destruction but by the force of their mighty wills, by the eternal power of good over evil?

"And the answer was, 'They are those who are also the redeemed ones of the darkest spheres, who long, long ages ago washed their sin-stained garments in the pools of repentance, and have by their own labours risen from the ashes of their dead selves to higher things, not through a belief in the sacrifice of an innocent life for their sins, but by many years of earnest labours, many acts of atonement, by sorrow and by bitter tears, by many weary hours of striving to conquer first the evil in themselves, that they who have overcome may help others who sin to do likewise.

"These are angels of the heavenly spheres, of earth; once men themselves, and able to sympathise with all the struggles of sinful men. A mighty host they are, ever strong to protect, powerful to save."—Yours, &c.,
F. V. H.

National Fund of Benevolence.

SIR,—I wish again to thank those friends who have remembered our old workers in these trying times. The income for February is as follows: Manchester Central, £1 10s.; Carlisle, 10s. 6d.; Rothsay Circle, £1 5s.; total £3 5s. 6d. Those who would give should give quickly.—Yours, &c.,

(MRS.) M. A. STAIR.

14, North-street, Keighley, Yorks.

SOCIETY WORK ON SUNDAY, MARCH 14th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. E. Haviland gave a most interesting address on "The Scientific Basis of Spiritualism." Mr. W. T. Cooper presided, and Mr. Morrissey kindly sang a solo.—77, *New Oxford-street, W.*—On the 8th inst. Mr. Leigh Hunt gave remarkably successful clairvoyant descriptions. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—The morning address was by Mr. T. F. Matthews, and the evening by Mr. G. F. Douglas. For next week's service see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith gave a powerful inspirational address in the morning on "Man, know Thyself to be the Son of God," and in the evening answered written questions in a most interesting manner. For next week's services, see front page.

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD.*—Uplifting address and clairvoyance by Miss Rotheram. Sunday next, 11 a.m., public circle; 7 p.m., Dr. W. Eells. Thursday, at 7, Mrs. Brownjohn.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, *BROADWAY*).—Mr. H. Fielder gave address. Sunday next, at 7 p.m., Miss Violet Burton, trance address on "The Puzzles of Life Explained in the Spirit World."

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—In the absence of Mr. W. E. Long, through illness, the services were conducted by the members. Very harmonious meetings. Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Welcome visit from the London Union. Mr. Alcock-Rush and Mr. Scott gave inspiring addresses. Sunday next, at 7 p.m., address by Mr. J. H. Carpenter. 25th, at 8, Mrs. Jamrach, clairvoyance. 28th, Mr. J. C. Thompson. Other circles as usual.—H.W.N.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD.*—Mrs. M. Clempson gave an address on "The Seen and Unseen Universe," followed by clairvoyance. Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. H. Wright, address and clairvoyance. Friday, at 8, public meeting. 28th, Mr. E. Alcock-Rush.—F.K.

STRATFORD, E.—WORKMEN'S HALL, *ROMFORD-ROAD.*—Mrs. Podmore's interesting address on "The Power of Prayer" and her subsequent clairvoyant descriptions were much appreciated. Sunday next, Mr. and Mrs. Hayward, address and clairvoyance.—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mr. Alfred Vent Peters. Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. T. Blake, addresses and clairvoyance; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle 8 p.m.; also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET.*—Mr. L. White gave addresses and descriptions. Sunday next, 11.15 a.m. and 7 p.m., Miss Hibbert (Ashton-under-Lyne); also on Monday, at 3 and 8. Tuesday, 8, and Wednesday, 3, Mrs. Curry.—A. C.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD.*—Morning, Mr. H. M. Thompson opened an interesting discussion on "Reincarnation"; evening, inspirational address on "Life's Lessons" and descriptions by Mr. A. H. Sarfas. 10th, address and descriptions by Mrs. Brownjohn. Sunday next, 11.15 a.m., Mr. Jones, clairvoyance; 7 p.m., Mrs. Alice Jamrach. Wednesday, Mrs. E. Webster. 27th, 7 to 9, Lyceum study group. 28th, 11.15 and 7, Mrs. Mary Davies.—J. F.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. Robert King, address on "The Human Aura" and answers to questions. Wednesday, 10th, Mrs. Harrad gave address and clairvoyance. Sunday next, Lyceum visit to King's Hall; 7 p.m., Mr. P. O. Scholey, address and clairvoyance; 8.30, public circle. 24th, Mrs. Sharman, address and psychometry.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Percy Scholey gave an inspiring address to a good audience on "Knowledge," followed by convincing clairvoyant descriptions; solo by Miss Hilda Campbell. Sunday next, 11 a.m., service, followed by circle; 7 p.m., address by Mr. G. H. Symons. Thursday, 8.15, short service and circle, members only.—C. O. B. STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion; afternoon, Lyceum; evening, Mr. Connor on "Personal Responsibility"; clairvoyant descriptions by Mrs. Connor. 11th, Mrs. Neville, address and clairvoyance. Sunday next, at 11.30 a.m., discussion; 3 p.m., Lyceum; 7, Mr. E. W. Beard. 25th, open circle. 28th, Mrs. Pulham.—A. T. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville gave a good address and descriptions, also named the baby of Mr. and Mrs. Day. Sunday next, at 11 a.m., Mrs. Gordon, address and clairvoyance, at Mrs. Stockwell's, 3, High-street, Hampton Hill. Thursday, 25th, at 7 p.m., Mrs. Barton, at Thames Valley Café.—M. W.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. Dougall; evening, Mr. Dudley Wright gave a much appreciated discourse on "Islam and Spiritualism," and ably answered questions. Sunday next, 7 p.m., Mrs. Mary Davies, address and clairvoyant descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15 p.m., healing; Thursday, 7.45 p.m., members only.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Cowlam spoke on "God is Love," and answered questions; evening, address by Mr. R. Boddington, on "Does Death Destroy what Life Creates?" 11th, address and clairvoyance by Mrs. Webster. To-day (Saturday), 8 p.m.; Sunday, 11.30 and 7; and Monday, 3 p.m., Mrs. Harvey (of Southampton). 25th, at 8.15, Mr. H. Carpenter. 28th, 7 p.m., Alderman D. J. Davis.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, very helpful circle, conducted by Mr. Ashley; evening, an address by Mrs. Annie Boddington on "Spiritualism and Individual Effort," followed by remarkable clairvoyant descriptions. 11th, Mrs. Bloodworth conducted the meeting. Sunday next, 11.30 a.m., circle; 7 p.m., Special Open Meeting. Thursday, 25th, 8.15 p.m., Anniversary of Modern Spiritualism, Mrs. Moore. 27th, at Holborn, 6.30 p.m., Social and Dance, 1s.—P. S.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Addresses by Mrs. J. Miles Ord. Afternoon service for clairvoyance.—J. W. M.

NOTTINGHAM.—MECHANICS LECTURE HALL.—Mr. J. J. Morse gave addresses morning and evening.—H. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; spiritual vision by Mrs. Letheren.

TOTTENHAM.—684, HIGH ROAD.—Address on "Spiritual Development," by Mrs. Jamrach, followed by clairvoyant descriptions.—N. D.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, public circle; evening, address by Mr. W. Bottomley on "Inspiration and Revelation."—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Spirited addresses by Mr. Frank Pearce. 11th, address by Mr. H. Yelf; clairvoyance by Miss Fletcher.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Mary Davies gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

TORQUAY.—Trance address and clairvoyance by Private Stephenson, R.A.M.C. 11th, trance address by Mrs. Thistleton on "The Power of Thought."

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Harvey, of Southampton, who also gave clairvoyant descriptions to a crowded meeting.—J. W.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Lund gave good addresses on "Arisen Humanity" and "Science and God." Mrs. Lund gave recognised clairvoyant descriptions. Mr. Rundle conducted the after-circle.—C. A. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. H. Mundy. 11th inst., address by Mr. Newton of Southampton; descriptions by Mr. F. T. Blake.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. F. T. Blake, President of the Southern Union, gave two well-reasoned addresses, followed by convincing clairvoyant descriptions. 10th, well-written paper by Mr. Yelf; clairvoyance by Miss Fletcher.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Address by Mrs. Dennis on "What Think Ye of Christ?" Clairvoyant descriptions by Mrs. Short; solo by Mrs. Bateman. The meeting was conducted by Mr. Johns.—S. E.

SOUTHPORT.—HAWKSHEAD HALL.—Mr. James Newby spoke on "Unity" and "From the Battlefield to the Spirit World." Clairvoyants: Mesdames Woods, Hackling, Mr. Newby, and Sapper Reynolds.—E. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. Percy R. Street gave addresses; morning subject, "The Fatherland of Nations"; evening, "Gems and their Occult Significance." 8th, Surgeon-Lieut. George L. Ranking, R.N., gave psychometrical readings.—H. A. N.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "The Purpose of Life," by Mr. Brown. 8th, ladies' meeting; address and psychometry by Mrs. Bryceson. 10th, address on "Know Thyself," also clairvoyance by Mrs. Marriott.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE-ROADS.—Morning, healing service conducted by Mr. Tilby; Afternoon, Lyceum; evening, in the absence of the planned speaker, Mr. B. W. Stevenson addressed the audience on "The Effect of Spiritualism"; Mrs. George followed with clairvoyant descriptions.—A. H. S.

BELFAST ASSOCIATION OF SPIRITUALISTS.—Writing on the 15th inst., Mr. J. P. Skelton, secretary of this society, says: Mrs. Mary Gordon has been with us for the past ten days and has conducted a very successful series of meetings. Her addresses aroused a great deal of interest and much good has resulted. During her stay Mrs. Gordon named the child of Mr. Morrison, one of our committee. The child was named Rebecca, and was also given the spirit name of "Patience." The ceremony was extremely interesting and attracted a large audience.

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No. 1,785.—VOL. XXXV. [Registered as] SATURDAY, MARCH 27, 1915. [a Newspaper] PRICE TWOPENCE.

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GOOD FRIDAY AND EASTER WEEK.

Friday next, April 2nd, being Good Friday, the next issue of "Light" will, in order to meet the requirements of newsagents, be sent to press on the previous Monday, so that no Society Work Reports can be used, and communications intended for that issue should be brief and reach us not later than Monday morning. The Offices of "Light" and the London Spiritualist Alliance will be closed from Thursday, April 1st, until the following Tuesday.

NOTES BY THE WAY.

Mr. David Wilson's article in our issue of the 13th inst. describing his "New Wave Detector" has naturally awakened great interest, especially among scientific readers. Admiral Moore calls our attention to the fact that the idea of obtaining psychical communications by telegraphic methods is not new, and that the subject is dealt with in a volume published in 1901, entitled "Two Thousand Years in Celestial Life" (The Astro Publishing Company, Detroit, Mich.). On referring to this book, we find in the Preface a description of the method in which Mr. Henry Clay Hodges, the editor of the work, a Detroit business man, received the communications of which the book consists:—

These extraordinary messages were transmitted by unseen intelligences and were clicked out through a telegraph instrument of common use, arranged as follows: Upon a table was placed a small box, the upper and lower lids of slate, joined together by hinges on the wooden frames, within which was the transmitting key, and into which were put the occasional interrogatories written by Mr. Hodges, not seen by the psychic, and the lids then closed. From the lower part of the box two wires about two feet long extended to a small battery, from the cylinder of which wires extended to the receiving instrument, or ticker, which was placed on the table, some little distance from the box, directly in front of the sitters, the whole apparatus being in plain view.

It will be seen by the above statement that a psychic was present, and assuming that Mr. Wilson has actually been receiving messages from supra-mundane realms we may rest assured that either he or some person associated with him in the experiment furnishes the necessary psychical conditions. In Mr. Hodges' experiments—

The psychic laid one hand on the top of the closed box, but did not touch the instrument. He wrote down the messages with great rapidity, as clicked off in an abbreviated telegraphic code, and they were immediately taken to Mr. Hodges' office, where they were typewritten by Mr. John Coyne, a stenographer in Mr. Hodges' employ, and the originals preserved and filed away in a fire-proof vault for future examination and verification.

The book, as indicated by the title, gives descriptions of after-death conditions and life on other planets—dis-

closures on which it is obviously difficult to pass judgment in the present state of our knowledge. But the following, from one of the early messages, is simple and natural enough:—

It is highly gratifying to me to read your expressions of satisfaction and interest in the messages I have been accorded the privilege of giving to you through this wonderfully sensitive instrument.

Whether these clear messages were preceded by confused and unintelligible matter we are not told.

* * * *

Mr. Wilson's experiments are in their early stages, and until the investigation has been carried to more definite lengths it would be rash to arrive at any conclusion. Opinions, comments and suggestions from correspondents in any way qualified to deal with the matter will, however, be welcomed, whether for publication or otherwise. If such things had any commercial value there would be no want of public interest, so we have been told by cynical friends. That is true, to a limited extent, though it sounds a trifle sour, for in the economic conditions of to-day few of us can afford to despise commercial propositions. But there are still many people who are keenly interested in knowledge and discovery with no ulterior motives. Then, again, we are asked: How is it possible to determine whether messages purporting to come from supra-mundane regions are genuine? That, of course, applies to all psychic communications, however they are received. They must necessarily be clothed in the language of earth and contain ideas intelligible to our minds; otherwise what would be the use of them? But all this brings up the question of the subconscious mind, a formidable objection in the eyes of those who have never reflected that the subconscious mind may be the channel of all communications from the "next state." Man has always had some consciousness, however dim, of a world beyond, and when he receives "psychic communications" their validity must be decided by reason and experience.

* * * *

To those who have eyes to see there are no demonstrations of spiritual power and direction so impressive as those which are revealed in the outworking of national life and destiny. In a pamphlet, "Greece, the Balkans, and the Federal Principle," which has just reached us, Dr. Platon E. Drakoules writes:—

The federal solution would also avert all possible fears about Slavdom. The Slavs are one-third of the population of Europe. That a universal Slav influence is in store may be taken for granted; but it need not be otherwise than in the sense of a mode of thought calculated to fashion the coming aspects of civilisation, and destined to further the human weal. The Slav idiosyncrasy, characterised as it is by a peculiar vein of fraternity and transcendentalism, may contribute to social conceptions of a wider nature. Anything like domination of one race by another is so incompatible with the manifest course of evolution, that all such attempts are doomed to failure—witness the Teutonic attempt. There seems to be a power behind evolution which makes for real freedom, real equality, and real fraternity, and tends to transform civilisation into humanisation.

If the survival of the spirits of animals depended upon their own capacity for love and fidelity, instead of, as we have been told, upon the measure of affection they have the good fortune to win from that superior creature, man, they might, on the score of deserts, stand a better chance of immortality than some human beings, especially when those humans are so deficient in imagination as to find a passing pleasure in causing them suffering. This reflection occurs to us in turning over the pages of "Killing for Sport" (cloth, 2s. 6d. net, G. Bell and Sons, Ltd.). The essays contributed to this volume by George Greenwood, Edward Carpenter, H. B. Marriott Watson, Ernest Bell, and others, together with the appendix by the editor, Mr. Henry S. Salt, form a strong indictment of the cruelty and callousness of blood-sports. Pastimes are necessary, but, as Mr. Bernard Shaw says in his preface, "there are now so many other pastimes available that the choice of killing is becoming more and more a disgrace to the chooser."

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, APRIL 8TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. L. V. H. WITLEY

ON

"GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers," or "Some said it thundered; others, an angel spoke."

May 6.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 30th. Mrs. Annie Brittain will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—The next of these meetings will be held on Wednesday, April 14th, at 4 p.m., preceded by social meeting at 3.

PSYCHIC CLASS.—Mr. W. J. Vanstone's next lecture will be given on Thursday, April 15th.

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

AT THE ALLIANCE ROOMS on Tuesday afternoon, March 16th, Mrs. Wesley-Adams gave clairvoyant descriptions which, with one exception, were all recognised. At the end of the meeting a gentleman requested that a ring should be psychometrised. Mrs. Wesley-Adams succeeded in giving an interesting reading which, we understand, quite satisfied the owner of the ring.

THE VALUE OF SYMBOLS.

Everyone is familiar with the custom of displaying texts or mottoes on the household walls, a custom which has a charm as well as a high practical value when judiciously carried out, but which is open to abuse if discretion is not used in the selection. Text, apart from context, is sometimes shockingly incongruous, and though the extreme example of "Hang all the law and the prophets" is no doubt apocryphal, many a dismembered scriptural passage, as placarded on the walls of a home or sometimes even of a church, may bear interpretations that border on the profane. On the wall of a sitting-room I once saw an illuminated card neatly framed, and bearing the words "I love them that love me," a sacred saying that seemed to lose all its significance in this detached form, and that might have given rise to flippant and ribald comments on the character of the occupier of the house. In another case, that of a lady who had the habit of decorating her walls profusely with scriptural mottoes in huge lettering, I once saw the word "Redeemed" printed in six inch type and hung in a massive frame over the sideboard, in a way that almost inevitably provoked a scandalous association of ideas with the pawnshop. On the opposite wall was an equally gigantic placard, "Yes, Lord," which was hardly less irritating in its malapropos intrusiveness.

It is not only that the indiscriminate placarding of such texts and mottoes as these may be abused by incongruity of choice. We also most of us feel an instinctive objection to the parading too conspicuously of counsels of perfection. It is like "wearing one's heart on one's sleeve," and, to speak plainly, it has a suspicious flavour of cant about it.

There is such a thing as good taste, or something equivalent to it, in spiritual matters, and one of the first canons of spiritual good taste is the decent veiling of the inmost and deepest thoughts of the heart, the feeling of distinct reluctance to make a parade of our phylacteries to the world. The alchemists enshrined this principle in their secret transmutation, and Christ Himself urged that prayer should be in secret, however open the answer of God.

Hence arose the resource of symbols, and hence remains the value of them. Of course words are themselves symbols, and therefore it might be objected: What are these paraded mottoes of the mantelpiece but symbols of the thoughts they express? But words are more or less open symbols: the community of language has fixed and defined and rendered clear the thing signified. This again may seem at first sight an advantage rather than a drawback, but in reality it is just where the verbal falls short of the non-verbal symbol. Its very definiteness limits the scope of verbal symbolism. The richness of non-verbal symbolism consists in the very amplitude of its innumerable meanings, never quite the same to any two who contemplate the outer symbolic form, hardly the same for anyone in the different moods of his being. Nor are such symbols open to the profanation of the verbal texts and mottoes. To him who is blind to their inner meaning they simply have none, which is far better than a profane travesty.

To take a specific example: I may have a ring wrought in precious metal with a design of symbolic character which to me is eloquent with just the thoughts, the precepts, the consolations, the encouragements that from time to time I may need. A glance at it, and by its associative power the very word of hope or joy or comfort or strengthening help that I require speaks out to me. The stranger who sees it on my hand, and perhaps knows nothing and cares nothing about symbolism, sees—well, a work of art possibly, a cunning composition by a skilful craftsman, and nothing more.

This is as it should be. Why should I inflict my most private and sacred thoughts upon a stranger—upon every stranger whom I meet? On the other hand, to my friend who shares my inmost thoughts and confidences I am free, if it seems fit, to lift the veil or some part of it, though to the world at large my emblem is silent. All that appears outwardly manifest to everyone is the influence which it may and should have on my life and conduct, an influence the source of which is for excellent reasons my own secret except in the case of the few to whom I may feel justified in disclosing it.

If the practical value of symbolism is considered from this point of view it will perhaps be realised that it is the key to treasures that we had hardly thought of as within access, a key that will fit more and more locks in proportion as we cultivate the faculty of appreciating symbols, of grasping the association between spiritual and natural, and learning the arcane messages which symbols can convey to our soul by their correspondence with things unseen.

But even this is perhaps not all. It will be remembered that there are two views of the value and efficacy of a sacrament. To the evangelical mind the consecrated bread and wine are but a "remembrance," and their virtue consists solely in the association of ideas which they provide for us with the sacrifice of Christ. To the Catholic they are this and much more also. They are in addition the very medium of the Real Presence and of the daily re-enacting of that supernal sacrifice. They have, in short, not merely an associative significance, but a correspondent value. So, too, with the water of baptism. Now if there is anything in psychometry, material symbols have more than a mere efficacy of mental association; they are linked with the spiritual not merely by their suggestiveness but much more intimately by an actual sphere or aura intrinsically their own, which unites them with the unseen in somewhat the same way as an effect is united with a cause. All material things are indeed outbirths of spiritual causes and therefore are linked with the unseen as an effect with its cause. It is only to a few that the nexus is manifestly visible, but the imperceptibility of the link to the normal mind need not hinder belief in the reality of the interaction that, nevertheless, exists between the external symbolic form and the spiritual reality symbolised. The devout Catholic does not see the Real Presence in the Eucharist, but he recognises that it is there and even feels its operation in his heart; and so through the mediumship of symbolism we may realise ourselves to be in much closer communion with things spiritual than mental perception is made aware of, and herein may lie a potency in symbols over and above that which appears to be all to those who imagine their influence to be confined to mere association of ideas. The forces and activities that we do not see are just as real and efficient as those that manifest themselves clearly to sight.

C. E. B.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 28TH, 1885.)

"Matter passing through matter" . . . is really a very unscientific use of terms. Inasmuch as matter is recognised by all physicists as of three forms, solid, liquid and gaseous, it is evident on slight reflection, that matter is constantly passing through matter in the ordinary course of Nature, or more strictly speaking, between the particles of it; in every movement of our own bodies we are passing through the matter of the air, as the fish does through the matter of the water. Of course what is meant to be implied by the term to which I refer is the phenomenon of *solid* matter passing between the particles of other solid matter, without leaving any visible lesion behind. . . . Could not some of our Greek scholars coin us a single word to express this phenomenon, just as psychography expresses a single manifestation? . . . Supposing no one to be equal to the task, or that the term might prove too cacophonous, I would suggest that writers in future should speak of "solids passing through solids."

—From a letter by M.D. (Lond.).

THE PROCESSION OF LIFE.—Most of the depressions that from time to time tinge the spirit of men with gloom come because they forget that life is always an educational process, because they forget the eternal law in the order of the world: that every reform demands another to complete it, because it is a compromise with that which it would reform, and does reform, containing concessions, therefore, which make another reform necessary; that every victory involves another battle, every advance a new danger. . . . The world is not reformed in a day or in a century. Every reform is the prophecy of another.—K. C. A.

ON SPIRIT MESSAGES.

The demand that every message from beyond the grave shall authenticate itself by elevated wisdom or startling revelation is, little as it betrays the connection, a legacy from the belief in an endless Hell. While the multifarious characters and careers of life were supposed to diverge, at the crisis we call Death, in a sudden bifurcation that left on one side no hope, and on another no flaw, all who believed the popular creed—or rather all who did not definitely disbelieve it (a much larger number)—were obliged to regard their lost ones as suddenly transformed, by their passage out of this world, into an elevated grandeur of thought and occupation, quite unlike their character in this life. Up to that moment the mourner may have seen moral and intellectual shortcomings in wife or brother plainly enough, perhaps rather too plainly; but to allow of their continued existence was to cut off from all hope the dear and faulty being with whose image recurred at every moment the longing, "Would I had loved him more." The accident or the fever which had removed him from sight must have conferred on him all goodness and all wisdom. Thus it used to be supposed that the alternative was between Heaven and Hell; and it is still supposed that the choice is between Heaven and nothing. To my mind one of the most valuable lessons of Spiritualism is that it confutes a belief which has no ground but an abandoned and yet recent superstition, and which is repudiated (in its practical influence) by the teaching of the ancient Church almost as decidedly as by that modern thought which is most antagonistic to all the churches. The invisible world must surely be as various as the visible, probably far more various. The change that we call Death delivers men from some dangers and temptations, but it works no magic transformation; and to suppose that those who have passed it, if they continue to live, cease to err, is to forget all the lessons of experience, and draw conclusions without premises.

When, on the other hand, we suppose that if they have anything valuable to communicate, it must be such as we can understand, we contradict the lessons of experience, and draw conclusions against evidence. The demand on the part of a schoolboy for some demonstration of the intellectual advantage of age over youth is a gentle approach to that which is made by persons assuming that if the messages from the departed were what they profess to be, they would put us in possession of knowledge which we could at once apply and estimate. If the larger part of what makes a man of fifty fitter to deal with the problems of life than a youth of seventeen is what it would be quite impossible to bring home to the understanding of the latter (if we can suppose him demanding proof of it), much more is this true of that state of spiritual maturity which men mis-call Death.

That the messages which come to us from those we call dead are often disappointing from a lack of that flavour of individuality recalled by the names which authenticate them is what I have fully allowed—what, indeed, I am anxious to impress on anyone who turns to this channel of communication in hopes of a word from his dear ones. I would even expand the warning. Those who have quitted our conditions of being, when they address us in our language leave at times erroneous impressions, and when they give information or advice as to matters of temporary interest in this world, are entering on the field which in some sense they contemplate from afar. And when they speak to us of *their* experience they convey information which of necessity is to us vague and abstract. Vague and abstract, no doubt, and yet on the other hand inwrought with what is intensely personal. On both sides it seems to escape the possibility of effective communication. Yet as I am, once for all, attempting to share my knowledge with those whom it may cheer or aid, I will endeavour to tell all that can be told of what I have gained from these messages.

They have brought me a profound sense both of the continuity of our existence here and hereafter; and also of an inversion, in some sense apparently opposed to it, of desire and regret. The revelation has its mingled aspect. To me the saddest part of it is the discovery that those who have disbelieved in the Divine in this world may carry that disbelief elsewhere.

Communications with one I never knew in earth-life, and of whose very name I remain ignorant, have forced me to recognise that atheism may survive our migration into the unseen, or at least that a bitter resentment against any possible disposer of the earthly fate affords the only trace of anything that we can call a belief in the existence of God. Yet I cannot say so much without adding that a sense of something transient and fitful attaches to the communications of this unknown one, and that when I turn to others, speaking of an infinite hope, I am conscious of a much deeper stability of feeling, as, indeed, I have felt in earthly intercourse. But the contrast seems stronger here. In some way that it is impossible to describe, the potency of denial seems weakened, even while it must, of course, gain something from the mere fact of its source. And other communications, also from one who was an unbeliever here, open to me new possibilities there of a vision of the Divine. When this speaker awakened to what he described as an experience "which the word Heaven best expresses," he used his new liberty to ask of supreme wisdom, then apparently first revealed to him, a question concerning science. He had, I suppose (I never saw him) in life cared mainly for science. It was through that channel, it appeared, that the Highest was to be made known to him. No particulars could, he said, be given as to the scientific knowledge thus conveyed, only the result of an intense delight in this teaching, leaving on my mind the impression that the love of physical truth might from some points of view be introductory to a love of all truth, to an extent inconceivable to me hitherto. Yet at the same time the errors in what is called a blameless life were brought home to him with a vividness which seems quite alien to the mind occupied in the study of science. "My omissions sometimes seem colossal." They could not obscure that teaching, nor in the new delight could he forget them.

Nothing is more impressed upon me by these messages than the permanence of all true interests of earth. "Interests deepen and sympathies widen." "This world is more social than I expected." The person who wrote this through my hand spoke of old bonds enduring in their closeness, of family ties renewed and strengthened, of old acquaintance rightly named, old wishes still felt, old hopes still cherished. The meetings in the spirit-world were described as they would be on earth, with a certain temperance most characteristic of the nature. "Not rapture—a growing peace," was the answer to a question lacking that temperance of anticipation. What was most desired, I was told, came more slowly than our earthly hopes had pictured it. The reference, I knew, was to a knowledge of the Divine, on the hope of which we had often dwelt together in past years. I am sure that no one could find old memories thus retouched, and doubt that a voice was speaking from the past.

This continuity of interest is wonderful, but even more, to my mind, are the glimpses of a marvellous change in the estimate of large and small. I have been more than once reminded of that Rabbinical story mentioned by Renan, of the Rabbi, who after a death-like trance, returned to earth to declare that he had seen an "inverted world." The words almost recurred in the case of one who tried to tell me of his awakening there, and of the judgment on his part. A new scale seemed to have re-arranged all relation, the emphasis, the light and shade, were quite other than he had known on earth. There had been a steady, persistent endeavour to do right here, but with the new light a sudden rush of neglected duty seemed to have been revealed, and the words "I was hungry, and ye fed me not," though not actually used, were forced on my memory. Yet he was one who had heard the invitation to enter into the joy of his Lord. "The invitation," he wrote, "does not preclude, it supplies judgment." The entrance into that joy, the writer went on to add, involves an entrance into that sorrow. A Divine sorrow, indeed, appears the aspect in which, to all aspiring souls, the errors of their earthly career are first revealed. The wronged acquire a strange influence over those who have wronged them, even when the wrong seems trifling. "Our wrong becomes our ruler," that is, as I interpreted the phrase, the whole direction of endeavour is fixed by the desire to atone for injury inflicted on earth. An extraordinary patience and pity has sometimes been revealed where there has been wrong here. "Enter thou

into the sorrow of thy Lord" seems to me now an invitation not less sacred than that which it would appear to invert.

The communications of which I have given these specimens—too few, perhaps, to arouse interest, yet almost too many for the feelings of their sacredness, which publication at times seems to outrage—are the outcome, I am told, of a change in the relation of the seen to the unseen universe. There has been a certain thinning in the veils which separate us from those who have passed into the Invisible, which, as it increases, will change the views of the relation between the spiritual and material. A new revelation is dawning on the world. Whether it will be of a character to enforce belief from those who meet it without desire to believe in it, I am not told; I should think not. But those who have spoken of it to me accept for it a position which connects it with the historic course of religion in the past. They see in it a fulfilment of those words of the prophet, "It shall come to pass afterwards that I will pour out my spirit upon all flesh, your sons and your daughters shall prophesy . . . and also upon the servants and upon the hand-maidens in those days will I pour out my spirit."* That is, as I understand, the revelations, which in former days marked the heights of spiritual insight or moral grandeur, descend now into the valleys, and meet vague yearnings and feeble gropings in the ignorant, the obscure, and the commonplace. "I have not sufficiently dwelt on the close, familiar, home-life way in which the new dispensation is ordained to come to those in this world," said one who told me of this dispensation. It seems given us, in an especial sense, to widen and deepen our conception of all human relations. It has been emphasised that our Lord is "the first-born among many brethren," His union with His brethren is dwelt on more than His union with His Father. There is a reverence and awe when He is named which it is impossible to describe, because it is expressed in the way in which certain words are written, but if anyone began by believing that Christ was no more than man he might, as far as my communications go, end with believing it. The effect of some of them seems to draw the Divine so near the human that any exceptional relation to the Divine seems submerged.

Much that I have been taught of the possible closeness of human relation would have been somewhat repugnant to me if it had come from spirits clothed in flesh. The new personality which shall, I am told, arise when fragmentary human spirits find their complement, would have seemed to impair the sense of a permanent individuality and obliterate the very idea of a self. But when the teacher, speaking from the Beyond, recalls past memories, adds to them definite incidents and circumstances previously unknown but blending in with his present life and forming, as it were, a part of his spiritual scenery, we feel the life continuous, the personality undisturbed. The intelligence that it is to form an element in some larger personality does not trouble the mind which holds such a pledge that all which makes the true self is imperishable.

The interest of anything that throws light upon our mysterious future is so great, that even a faint gleam which falls there seems at times more of a magnet than a brilliant illumination elsewhere. But a large part of the interest of these messages lies in their bearing on the life that now is. Even what is disappointing in them throws a wonderful light, to my mind, on the disappointments of intercourse here. Those who send these messages insist on the difficulty of all their intercourse with us, on its liability to distortion, to undue colouring from the atmosphere through which it must pass. I have often felt this insistence disappointing and wasted, yet as I read the communications by the light of much other experience, I discern that merely to carry this warning into life would be, for some of us, to escape its worst dangers. When the secrets of all hearts are revealed it will be discovered, I believe, that our communications within this sphere are subject to much more hopeless barriers of misconception than our communications with those who have passed beyond it. If they speak a foreign tongue, and we have to decipher their meaning from ill-chosen words, so do we, and more unconsciously. The greatest hindrance to our mutual understanding is the assumption that we already understand; and if anyone should turn from the study

* Joel ii., 28-29.

of Spiritualism with the conviction that what is false in his ears may have been true on the speaker's lips—if he should carry away a conviction of the enormous part that a mere question of significance—of *semantics*, as it has well been called—takes in all human intercourse, if he should be led, in all controversy to ask more seriously than ever before the questions: What is it you really mean? What is it I really mean? he would have gained such added powers of apprehension, of tolerance, and of sympathy as would give a new expansion to the very idea of truth.

J. W.

PERPLEXING PHENOMENA.

SOME SUGGESTIVE EXPLANATIONS.

At the rooms of the Alliance on Wednesday, March 17th, one of the queries put to Mrs. M. H. Wallis's spirit control, "Morambo," was in regard to an incident at a sitting for the direct voice when a spirit claimed to be a certain individual and gave strong evidence of identity, it being afterwards discovered that that individual was still in the flesh. The inquirer asked how it was that the medium's guides permitted this deception or mistake.

"Morambo" replied that it was a somewhat perplexing problem. The difficulty of seeming simulation, misleading messages, or unreliable information was one which cropped up in various conditions as one travelled along the road of investigation, and he did not know any special reason why séances for the direct voice should be exempt from the occasional occurrence of such conditions. The spirit guide or conductor of the circle presumably would not be able to verify all the statements made to him. His office in regard to the medium was to maintain the best conditions possible and give the best opportunities to those seeking to manifest. If several were conducting the circle they could mutually make rigid inquiries. Still, it was possible that a spirit might appear claiming to be other than he was, and take advantage of the opportunity afforded to make a demonstration for some purpose of his own, even carrying it out into detail, so that seemingly all the evidence was satisfactory. He ("Morambo") could only generalise, as he was not acquainted with the particular case alluded to in the question, but he did know instances in which spirit people had sought to present themselves as other individuals and, through the knowledge they possessed, had given what seemed satisfactory proof of identity, which was eventually discovered to be false. A man did not on his transition to spirit life develop and attain to a high standard of character all at once. As on this side there were practical jokers and persons who sought, for some purpose of their own, to mislead and deceive, so there were on the other. Should the conductors of a séance discover that efforts were being made in such a direction they would doubtless place barriers in the way and seek to make such efforts impossible of attainment. So far, however, as he was able to judge, the conductors could not be held responsible for those who were seeking to communicate. It must be remembered that, broadly speaking, the mere coming into contact with earth conditions tended to blunt the keenness of their sensibilities, so that a spirit guide who, when apart from the medium, could judge as to the honesty or integrity of another spirit might not be able to do so when his power of perception was dulled through association with earth conditions. Of course such experiences as those referred to were to be deplored.

There was one feature which might be mentioned as accounting sometimes for much confusion, though it did not serve as an explanation of the case referred to by the querist, and that was the tendency in cases of table phenomena for sitters to jump to conclusions—to exclaim, "It is so-and-so!" and assume expressions of assent almost before the spirit had grasped the question. Sitters must strive to bear in mind that the earth atmosphere was very dense to the spirit, and interfered with clear perception and understanding, so that occasionally assent was apparently given and misleading impressions unintentionally con-

veyed, and spirit people found it difficult to clear the misunderstanding away. "Morambo" had known many instances in which the eagerness of the sitters and their haste to explain and interpret the movements and raps had practically prepared the conditions which led to seeming misstatements.

The Chairman (Mr. Withall) asked whether it would be possible for an individual still in the flesh to manifest by the direct voice.

"Morambo" replied that it was possible but not probable. It was possible for a highly developed spirit on the earth plane to manifest in some such way, and, if the sitters jumped to conclusions, that might in part be an explanation of the case referred to, for of course the communicating spirit would feel that at the time he was in spirit life. The difficulty would be in regard to any particulars of transition. The giving of these when the person who was assumed to communicate was still in earth life would seem to point to impersonation. But the lack of calmness and the eagerness of expectation to which he referred was a factor which had to be taken into account as liable to cause confusion, so that sitters might imagine certain claims had been made of which the spirit was quite unconscious.

FALSE DOCTRINES.

The following from the "Times" (Literary Supplement) of the 11th inst. forms a portion of an article, "German and English Sins," remarkable for its truth and fearlessness. It is one of the many signs of revolt against the materialism of the age whether in the matter of war or commercialism:—

We have a beautiful country, and we see its beauty now that we have enemies who would destroy it if they could. For all of us the memories of childhood are made more vivid by their threats, that childhood which seems to us now so deep in a peace of the past. And yet that past and all its treasured bounty has been continually threatened and injured, not by an invading enemy, but in our own long peace and by ourselves. It was for us, as an old and civilised people, to preserve it for our children and to heighten it with the work of our hands and the character of our time. But we have destroyed with a pedantry and wantonness of our own, and though our destruction has been slower than the German, it has often been as complete. As they assume that anything may be done for victory, so we have assumed that anything may be done for money. That is our doctrine, as foolish as their doctrine of war, and based upon the same trust in animal instincts and disbelief in the spirit.

DIABOLISM AND REASON.

On one occasion I was visited by a very respectable clergyman of New York, who said the devil tempted him at least once every week to commit suicide. This was proof, to his mind, that there was in reality a living demon, who exerted himself energetically to destroy both soul and body in hell. I inquired if he was not diseased? He answered that his health was perfectly good. But he desired me to make an interior inspection of his condition. I did so, and instantly discovered that his suicidal temptation originated from the psychological influence of his mother's spirit upon his mind before birth. Of this I immediately informed him. "Oh, yes," said he, "my mother has often told me that the devil tempted her in the same manner." But I was soon enabled to inform him that his mother's mind was agitated by a disease of the liver and diaphragm, which invariably produces mental depression and sadness, under certain conditions; and a tendency to suicide was a common feeling to minds thus affected, especially when associated with small hope and feeble resolution. This explanation was rather too rational and unsupernatural for the clergyman, and it overthrew a strong evidence of the devil's existence; and so "he didn't believe a word of it!"

—From "The Seer," by A. J. DAVIS.

MR. CECIL HUSK—A BENEFIT SEANCE.

The Rev. Susanna Harris will give a séance for the direct voice on Friday, 2nd prox., at 18, Endsleigh Gardens, London, N.W., at 7 p.m. The fee for admission will be 10s. 6d., and the entire proceeds will be devoted to the fund now being raised by Mrs. Duffus for the benefit of Mr. Cecil Husk.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

THE MYSTERY OF EVIL.

The problem of good and evil is older than human history. For this reason we do not for a moment suppose that any thinker is going to solve it off-hand for himself, much less for others. That it is insoluble, however, is not our belief. Solution of it has largely been accomplished even within these pages and by recent contributors. That immediate acceptance of any rational account of good and evil is not reasonably to be expected is evident enough to those who have made a special study of the psychological elements involved. Considering the fact that there are many types of thought concerning evil and not a few concerning good, and that these types (theological, metaphysical, philosophical, scientific and common-sense) have been inherited as *forms of thought* for generations, some for a few generations and others for very many, with varying grades of duration between, it is clear that there can be no uniformity of effect upon them by the action of newer forms of thought. Therefore differences that may ultimately disappear will for a time endure—modifications that the newer thinker with truer thought naturally expects to see accomplished quickly and without difficulty are likely to take place slowly and only after much labour. New habits of attention, reflection and memory have to be formed; new channels of communication in the brain must be made. The mere mechanico-cerebral difficulties are far too little borne in mind.

It is our hope, and perhaps not an extravagant hope, that from time to time we may drop a useful word in the discussion of such subjects, not anything pretending to exact direction but something suggestive of guidance away from the wrong course and possibly towards the better way.

In his monumental works on "First Principles" Herbert Spencer ventures on the platitudinarian counsel that opposite schools of thought—the theological and the scientific, the spiritual and the materialistic—should each give much more heed to the other than heretofore. He begs them more earnestly and thoroughly to try to learn and understand whatever in the opposing school seems repugnant to their own, as a necessary step towards the unity of thought to which all aspire. As we have remarked, the advice is in the nature of a platitude, apparently not worth a second thought. Nevertheless, it is an urgent bit of counsel, no less necessary to-day than when Spencer wrote, and will remain so until disputants in philosophy become more intent upon truth than on the convincing of their opponents that the truth is theirs. It is continually needful to remember the beautiful Socratic method of

putting all preconceptions aside and going fearlessly and joyously wherever the argument may lead. It is due to neglect of the method of Socrates more often than anything else that argument is often futile.

With regard to good and evil, it is notable and significant that there is comparatively little discussion about the former, and that what there is has been chiefly of recent origin. It is evil—nearly always evil—that engages the militant intellect. Why this is so we will not now pause to inquire, preferring to leave the little problem with our readers for their independent and individual consideration. Its solution should contribute directly and extensively to that of the larger problem itself. We may point out that the term *good* and the complementary term *evil* are polar halves of truth—concepts only. They are, in short, complementary concepts for the dual truth that has, as yet, no place in our nomenclature. In its final analysis everything will be found fundamentally like the universe of which it is a part—a dual-unity. We have a working terminology for the elements of the duality, largely misrepresented as dualism, which is quite another thing, since it excludes the inherent unity; but for the dual-unity hardly any language at all. This explains the incessant word-spinning of the ages in regard to the greatest problems of life and death.

In nothing more than in discussions of the great questions compassing time and eternity is to be seen the truth of the familiar saying that "a little learning is a dangerous thing." For so many views of things have to be present in the mind at once if progress in the common thought is to be accomplished: views historical, analytic, synthetic, spiritual, material, optimistic, pessimistic and so forth, in contradictions endless and apparently everlasting. Now, for such harmonial thinking—we take the term from the Harmonial Philosophy already dealt with in these pages—there is no adequate verbal machinery, and unavoidably such thinkers are especially liable to suffer misunderstanding and unintentional misrepresentation. If we could all be placed at a point of view sufficiently central and constrained to think logically according to our individuality, rather than illogically from our personality and circumstances, the result would be a wondrous exhibition of diversity in unity. We should see with delight our divergent views and their differences combine in the wonderful way in which the colours of the solar spectrum lose their colour-personality to find their colour-individuality conserved in white light.

Some recent remarks of ours in reference to "devil phenomena," as a correspondent names them, and connected with the Harmonial interpretation of these, are objected to on what superficially seem different grounds, but are in reality the same. Our correspondent, a lady whose name is attached to two remarkable books known to some of our readers, writes:—

We are faced by the fact that a large majority . . . of those teachers who have been lights in the Christian world—Swedenborg, Spenser, Milton, Bunyan, Stainton Moses—not to speak of Jesus Christ and his apostles, who were men highly developed both psychically and spiritually, have testified to the existence of evil beings. . . . I was personally obliged to give up my preconceptions in favour of a confused mentality being at the root of these records as to evil beings in consequence of inspired teaching from a highly developed spirit teacher.

Here we can only offer an odd word or two in reply, not because exhaustive treatment of the matter is difficult or the conclusions doubtful, but solely from limitations of space. Swedenborg was one of the world's greatest seers. He was not the psychological "expert" upon earth that he has since become. His spiritual perceptions and interpretations took a theological cast, if not form, natural to

the seer in his time and circumstances. The other personages mentioned, excepting Jesus and his apostles, belong to very different categories from that of the Swedish or the Poughkeepsie seer. Their inclusive classification is indefensible from any point of view except the one of truth-seeker common to them all. As regards natural faculty for perception of truth they differed not merely in degree but in kind.

Concerning what Jesus or his disciples said respecting devils, no one who is aware of what took place at the great gathering of theologians summoned by Constantine and who remembers the current concepts of evil prevalent at the time can incline to any dogmatism.

As regards the highly developed teacher who has effected the conversion of our correspondent to belief in demoniac possession, we have no occasion to say anything. Our authorities in the last resort are not men and their conflicting reports of things; they are the Immutable Principles of Nature, the inviolate and universal Word of God. In so far as any teacher, be he Swedenborg, Davis, Stainton Moses or other spirit in the body or out of it, utters what is most consonant to our knowledge of the nature of the Universe, he belongs to the hierarchy of divinely appointed ministers to man.

PERSIA.

ITS ANCIENT MONUMENTS AND RELIGIOUS FAITHS.

On Thursday, 18th inst., Mr. W. J. Vanstone, Ph.D., gave a lecture before the Psychic Class on Persia. After briefly sketching Persian history during the reigns of Cyrus, Cambyses, and Darius he proceeded to describe the ruins of Persepolis, the rock of Behistun with its wonderful inscriptions, the tomb of Cyrus, the temples of Susa, and the Sassanian monuments. He said that from these remains many important historical facts were gained. They gave evidence also of an originality of conception in architecture which showed that the Persians were a people of noble ideals.

In literature the Zenda-Avesta revealed great spiritual insight and ethical principles, while from information gleaned from various sources it was clear that the people possessed considerable scientific knowledge, especially in astronomy, chemistry, geometry and mathematics.

The ancient Persian religion might be divided between the Magians and the Zoroastrians. The former, being the most ancient, were doubtless worshippers of God through the elemental symbols, but the purity of the faith became contaminated and degeneration took place till there came a reaction in the rise of Zoroastrianism which stood for simplicity of faith and a purely spiritual system. It was opposed to idolatry and antagonistic to priestcraft. Zoroaster taught the doctrine of a dual principle in the Deity, Good and Evil, and that these were in continual conflict. He inculcated the best ethical principles, charity, moral conduct, kindness to animals, the freedom of the will, the existence of the soul and that each man had a guardian spirit who was really a counterpart of himself. He held that sin brought its own punishment, and that the soul at death hovered for three days by the body and then was taken upward to render an account of the deeds done in mortal life. Zoroaster predicted a far-off divine event which would be accompanied by great signs, when Mazda would send a man who would slay the dragon who oppressed humanity, and establish a state of peace when age and decay would be no more. This man would be born of a virgin, and show himself a prodigy in wisdom at an early age, and at thirty years would become a great teacher, accomplishing this wonderful work.

When the Mahomedan invasion of Persia took place the Zoroastrians fled to India and established themselves in Bombay as Parsees, in whose temples to-day the sacred fire is kept burning, and what remains of the Zoroastrian religion is maintained. The lecture aroused a considerable amount of interest and an animated discussion followed.

THE PROBLEM OF THE RESURRECTION: A PSYCHIC SOLUTION.

By MR. ANGUS MCARTHUR.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, March 18th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

In opening the meeting, THE CHAIRMAN said it was not often the Alliance had the pleasure of hearing a lecture by a member of the Council. The subject which Mr. McArthur was about to treat was one which he had dealt with, to some extent, in a lecture delivered in that room two years ago on "The Psychic Aspect of the Greek Testament," a further discourse upon which was delivered about a year ago, the whole being subsequently published in pamphlet form.

It was now generally believed by some of our best thinkers that the subconscious mind related us not only to our fellow creatures, but to everything in creation, and that this subconscious mind was to a large extent the same in each of us—that was to say, in essence it was one, but in development it might to some extent differ. The subconscious mind was largely dependent on the conscious mind, while the latter was largely dependent on the physical body and brain, which in their turn were related to the long line of ancestors we all possessed. Everything done in this world had an effect, and the acts of our ancestors had influenced us, just as our acts would influence posterity. Nor were we influenced by our ancestors' deeds alone; their thoughts continued to leave their impress on succeeding generations, and it was not unusual to find among our fellow-beings men who, while up to date in most things, still clung to some old-fashioned ideas. The Church in the past did not encourage people to think, and relying on the teaching of the Church many people still held the crude old ideas regarding the resurrection of the body. While we could all overcome the tendencies to weakness which we had inherited we did not always take the trouble to do so, but followed instead the line of least resistance. To such persons, if any were present, the lecture to which they were about to listen would probably come as an awakener, for their lecturer, who was always clear, would give them a better interpretation of the passages on which their beliefs were founded, and thus place them in a new light. He (the Chairman) believed that when the Bible records were looked at from a psychical point of view they would be found much more interesting and intelligible.

In commencing his address, MR. MCARTHUR said he wished to approach the subject, and he wished his audience to approach it with him, simply on the bare scientific fact, leaving aside such questions as to whether the New Testament was inspired or in any way authoritative. They would drop those aspects altogether and also the question of the authorship of the books and simply deal with them as records which had come down to us from a very early period, not later than 120 A.D. They would examine these records to see whether the alleged phenomena, as they were reported, tallied with the discoveries of psychic science to-day. Let them suppose an ancient book was discovered containing an account of the exchange of messages across great distances without any physical means. In the light of present-day knowledge they would be bound to come to the conclusion that the author of the book knew something of wireless telegraphy. That would be wonderful, but it would be still more wonderful if he did not. It would mean that he had evolved the idea of wireless telegraphy from his own inner consciousness. It was the same with psychic phenomena. We must conclude that either St. Paul had had practical experience of the psychic manifestations of which he was writing, or that he knew nothing about them, but by a happy accident had lighted on the truth. He (the speaker) proposed to go through St. Paul's allusions to the Resurrection for the purpose of seeing how far his experiences tallied with present-day psychic investigations. Mr. McArthur proceeded:—

In approaching the study of the Resurrection by means of the New Testament records, we have to confront a difficulty

created by the arrangement of the various books. They do not stand in chronological order. The unlearned reader is apt to assume that because St. Matthew's Gospel comes first, he has in its chapters the earliest story of the founding of Christianity. For the same reason he is led to believe that he reads, in the Gospels, the primary record of the Resurrection, and that he may gather from them the impressions produced by that pregnant episode upon the minds of contemporary observers. These ideas are mistaken—at all events, if modern critical scholarship is right in its conclusions that none of the Gospels is of earlier date than the year 63 A.D. But the first epistle to the Corinthians, which contains the famous fifteenth chapter, is generally dated as 55 A.D. Chronologically speaking, then, the first witness of the Resurrection is St. Paul. It is from him that we receive all that we know of the manner in which the Resurrection was regarded by the men and women who were nearest to it; and, best of all, in what light it presented itself to St. Paul personally, as a man who was among the religious and intellectual leaders of his nation long before he gave his allegiance to the risen Christ. Now, St. Paul in his first epistle to the Corinthians briefly summarises the recorded appearances of the risen Lord. When he has done so, he tells us (1 Cor. ix. 8) that, "last of all, Christ was seen of me also, as of one born out of due time." The verb here is *ὤφθη*, a tense of *ὁράω*, which means to "see" in the physical sense, or to comprehend as the result of physical sight. This verb always contains the sense of perception, discernment, scrutiny, in contradistinction with the other verb *βλεπεῖν*, which only means to "look" at a thing. The passage, therefore, contains a positive affirmation by St. Paul that he had *seen* Christ subsequent to His crucifixion and death. That claim does not rest on this verse alone. He begins the ninth chapter of the same epistle with an equally positive declaration, "Am I not an apostle? Have I not *seen* Jesus our Lord?" He appeals to this experience as one of the credentials of his apostleship; and again he employs the same verb as before (*ὤρακα*). By one of those undesigned coincidences which abound in the New Testament, we find that in each of the three accounts of St. Paul's conversion (in Acts ix., xxii. and xxvi. respectively), two of which profess to be from his own lips, he asks the vision, "Who art thou, Lord?"—thus suggesting that he was unfamiliar with the features of Christ. All these facts go to support the view that St. Paul's first sight of Christ was on the road to Damascus.

Let us turn, then, to the recorded accounts of that tremendous episode. Suddenly, as they journeyed at the height of noon, a light "flashed round" them. "Flashed round" is the nearest English sense that we can get to the original word (*περίσπασεν*). It is a remarkable word. Whether St. Luke got the word from St. Paul, or whether St. Paul adopted it from St. Luke, we cannot say. Certain it is that whoever selected it went out of his way to find it. The word is not classical. It occurs only twice in the original of the New Testament—namely, in St. Luke's account of the conversion in Chapter ix. and in the parallel passage (Acts xxii. 6), where St. Paul himself is describing the scene. St. Paul fell to the ground, and then amid the blaze of glory he saw the materialised figure of the risen Lord. The language of the record here will bear close inspection. St. Paul's own statement to King Agrippa is that he was not disobedient to the "heavenly vision" (*οὐρανόθεν ὁπτασία*). Now this word *ὁπτασία* is peculiar to St. Luke and St. Paul. No other New Testament writers use it. The root of the word has entered our language in such words as *optics*, *optical*, *optician*—all concerned with physical sight. In the original *ὁπτασία* means the act of exhibiting oneself to view. It is employed in the Septuagint of the appearing of the sun when he rises (Sirach, XLIII. 2). St. Luke uses it twice in his gospel. It occurs once in his allusion to the popular opinion that Zechariah had seen a *vision* in the Sanctuary (Luke i. 22). He employs it again in the description given by the two disciples to their mysterious companion on the way to Emmaus, of all the events of the Crucifixion and Resurrection—the women "declared to us that they had also seen a *vision* of angels, who said that he was alive." Farrar thinks that by using this word St. Luke, and St. Paul as reported by him, desire to convey the idea of objective vision, as distinct from subjective clairvoyance. At all events, it is significant that St. Luke employs another word (*ὄραμα*)

when he describes St. Peter's *trance* and the sheet which descended from heaven, where there is no suggestion of objectivity. Moreover, when he is telling us of St. Peter's miraculous liberation from prison, he actually indicates, almost with studied precision, that he uses this latter word *ὄραμα* in the subjective sense. "Peter," he says (Acts xii. 9), "could not believe that what the angel was doing was *real*, but thought he saw a *vision*"—that is, he thought he was dreaming, or, at all events, that there was some optical illusion. The point which I am trying to make is that St. Paul expressly declares that he has *seen* the Lord in the physical sense, and that, as reported by St. Luke, he employs a special word to indicate an objective as distinct from a subjective phenomenon.

Further, when St. Paul describes the experiences of others besides himself, he is always careful to keep to the verb which signifies physical sight. Christ was *seen* of Cephas (*ὤφθη* *Κεῖφαν*) says St. Paul. When he is preaching (Acts xiii. 31), he declares that God raised up Christ from the dead, "and he was *seen* (*ὤφθη*) again" for many days of them that came up with him from Galilee to Jerusalem." He was *seen* of James, by over five hundred brethren at once, "of whom the greater part are still alive," and then *seen* of all the apostles. I confess that, both as student and man of the world, I find it difficult to reconcile this insistence upon actual physical sight, this persistence in the use of words specially chosen to signify objectivity as distinct from subjectivity, with the vision hypothesis offered us by modern critics of the Resurrection story. All that actually existed, say the critics, was an impression upon the mental vision of the disciples. They really *saw* nothing. The latest and most authoritative pronouncement is that of Professor Schmiedel in the article "Resurrection" in the "Encyclopædia Biblica." Schmiedel pronounces for what is called the vision hypothesis. The appearances to St. Paul were, he argues, only subjective. Naturally, their character as such cannot be established from the statements made by the visionaries themselves. In the first place they were not trained scientists, and therefore could not analyse their own impressions. In the second place, they themselves undoubtedly regarded the visions as *objective*. They believed they actually saw something. When Schmiedel denies this, he concedes that "only the judgment of the visionaries as to the objective reality of what they had seen is set aside": the rest may all be true. Keim offers an hypothesis which is an attempt to meet the difficulty half-way. The visions, in his view, were purely acts of faith. There was hardly a vision at all. It was rather that the risen Jesus, far away, generated in the mind of His followers a belief that they had seen a vision. Professor Bowen gives Keim's hypothesis by means of a vivid paraphrase. "Have I not seen Jesus our Lord?" cries Paul, passionately. "No," replies Keim, "you have received a telegram from Him."

Further, Professor Schmiedel in the "Encyclopædia Biblica" article on the Resurrection tells us frankly that this destructive criticism need not affect our view of Christianity. It "affects merely the husk—namely, that the risen Jesus was seen in objective reality, not the kernel of the matter, that Jesus lives in the spiritual sense." It seems to me that the objective reality of the sight really is the *kernel* of the matter. If a man is at pains, by the deliberate and studious choice of words, to convey to me that he actually *saw* something palpable to his physical eyesight, when all the time he was the victim of an optical delusion, my opinion of the value of his evidence on other matters, and my willingness to be guided by his judgment where he strives to impress one with his views, will be very seriously impaired.

But the real question is, of course, whether we can follow St. Paul further without finding him at variance with psychic fact, writing about subjects of which he knows nothing, or whether, when he is tested by the known principles of psychic science, he is found to ring true. Now the whole of the fifteenth chapter of the first epistle to the Corinthians is concerned with this topic of the resurrection of the dead. It is devoted to combating an error which had arisen in the Corinthian Church. The Corinthians accepted the fact of the resurrection of Christ, but they were by no means persuaded of a *general* resurrection. Therefore St. Paul is not concerned to demonstrate that Christ rose from the dead. That was accepted. Faith in Christ's

resurrection was the reason why there were Corinthian Christians at all. But the converts had fallen into the idea that Christ's resurrection was a solitary and isolated phenomenon, having no parallel in other lives. The Corinthian believers did not know the improbability of the isolated, disconnected fact. "Our ever growing recognition of the continuity, the uniformity of cosmic law has gradually made of the alleged *uniqueness* of any incident its almost inevitable refutation." So says F. W. H. Myers. St. Paul is anxious to demonstrate to his Corinthian converts that Christ's resurrection, however stupendous its significance for them, was *not* unique but rather a mighty demonstration of the potency of natural law. How is it that some of you say there is no resurrection of the dead? If there is no such thing, then Christ has not risen: and if He has not risen, what we preach is a delusion. That is to say, Christ is no unique exception to the rules of the universe. He may be a conspicuous and unprecedented instance of their working. He may be the first fruits of them that sleep, but He is no exceptional case; as in Adam all die, even so through Christ will all be made alive again.

(To be continued.)

THE BONDAGE OF THE PAST.

No man can be made virtuous by the hope of rewards or the fear of punishments; life itself tells us that clearly enough if we will only look at it. If a man would be virtuous, he must love virtue for its own sake; he must aim at a certain state of being and try to act as if he had attained to that state. Having this aim, he will always be more concerned with the present and the future than with the past. An artist, when he begins a new work, does not think of all the mistakes he has made in old ones; nor is he intimidated by the fear that, if he does something ill, it will make him a bad artist for the rest of his life. He knows that he can do nothing so well as he wishes to do it; but he does it as well as he can, and even if it is a failure at the end, he forgets it in some new work. The present task frees him from the bondage of the past and makes him eager rather than anxious; and so we should be eager rather than anxious over all the tasks of life. At every moment they offer us new chances; and, though the consequences of our past actions must affect us materially, yet we can shake our souls free of them and look towards the future as if we were new-born. As regards the future, we are new-born at every moment, because we are alive, and not machines wound up to repeat the same movements for a certain space of time. We repeat nothing, for with every new experience we change; and it is not our past actions that decide the effect of experience upon us, but our aims in the present and for the future. We, like the artist, may be sure that we shall do nothing as well as it ought to be done; but, like him, we can learn by practice without burdening our minds with the thought of all we have done badly in the past; for it is practice itself, and the eagerness and effort of practice, that teaches us, not the memory of past mistakes. That only intimidates us, and no one who is intimidated can do anything well.

THERE are no "perfect fools" or "complete cowards." Every man has in him some quality of skill or courage, personal and peculiar to himself, which in some special emergency may be brought to light.

FELINE FORESIGHT.—The fall of a portion of a house in Notting Hill recently was, it seems, preceded by a remarkable instance of premonition on the part of a cat. We read that the animal was very uneasy a few minutes before the accident. "It acted strangely," said its owner, Mrs. Geron, "running about the room and tugging at my skirts, and eventually it ran down to the landlady. She called to me to fetch it, and at that moment the crash occurred."

TEXT AGAINST TEXT.—A correspondent sends us the following story which is quite good: Two clergymen were travelling in a railway train. One was a Universalist, the other a preacher of eternal punishment. As they rode along, the latter opened the Bible and read to his companion, "And the wicked were turned into hell." Shutting the Bible with a bang, he said, "Now they are in hell, get them out if you can." The Universalist opened his book, and read, "And death and hell delivered up the dead which were in them." "Now," he said, "they are out, you get them back again if you can."

HOW DID THE SOUL BEGIN TO BE?

By N. G. S.

I have been reading a small book, lately published, by Mr. R. A. Bush, and have found in it an idea which is new to me and very interesting in its suggestiveness. He thinks our souls are the children of our parents in the same way as our bodies are, and that our spirits are also in some manner connected by heredity with our parents' spirits, the new spirit being actually a part of theirs. This is a very complete scheme of parenthood and distinctly attractive. It avoids the unsatisfactory feeling of a merely physical link and provides a means by which the inheritance of mental and ethical qualities—even those acquired during life—may be accounted for. By this theory each spirit adds something to its inherited traits by its traffic with the world, and hands them on by a natural process to its spiritual children; it behoves us, therefore, to take good care to live in such a way as to increase our original store of virtues, so that we may start our descendants in their new life from a higher standpoint, and thus further the advance of Man. A new spirit and soul are not created at each birth, but all goes on in that orderly manner we are accustomed to in every other activity of the universe.

The idea will make its appeal even to those who are unable to accept it. A chapter of special value gives it strong support. In this the author has collected several cases of children who had died in infancy, or later, but who, as the evidence seems to prove, had grown up in the spirit world with the very features of their parents.

"Whence Have I Come?" That is the title of the book. It is a question of profound import, and not easily answered. We know very well, however, whence our physical bodies have come. From the woods and forests, where we swung merrily from tree to tree and chattered to each other, proclaiming—as Kipling has it—what superior people we were; from the slime, where we wallowed as reptiles; from the sea, where we swam about breathing through gills. Looking down the long-past ages, we see a vista, ever narrowing in the distance, of lives growing ever less complex and less like our wonderful selves, yet all of them our ancestors in the direct line, till at the furthest end we catch a glimpse of our earliest and ultimate grandfather—a mere speck of protoplasm. Such is the honourable history of our ancient house. And in all this long line of descent is no point where you could stop and say "Here Man begins, here the race acquires a soul"; no sudden advance in mind or morals to show that at last Man has arrived. Consistency persuades us to the conclusion that here, too, there has been always the same smooth, untiring progress.

Mr. Bush is disposed to deny the fact of evolution. But it will not do. No position is more secure—not even that of Spiritualism. If anyone will divest himself for a moment of his outer coverings, he will find at the base of his spine, and in continuation of it, a structure whose nature cannot be mistaken; and as he reclothes his skeleton he will have the opportunity of noticing those muscles, now disused and out of repair, which were designed for its proper employment either for signalling or for prehensile purposes. Our bodies are charnel-houses for the bones of the dead; they are veritable museums of superannuated antiquities; they are palimpsests a thousand times written over.

Physically, then, we are the offspring of rather humble parents. Spiritually we claim a more noble lineage. Our bodies are the moulds into which has been poured in each age a more and more generous portion of the Universal Spirit, our brains have become in the upward march of evolution ever more and more efficient instruments for the use of this Divine Energy. Man is heir of all the ages, he has risen on ashes of his dead selves to his present height. To what does he aspire?

Considered as an episode in natural history he can hope for no great future. As he came in, so he will go out, retracing his steps towards the lower levels. As the sun cools, his evolution will take a downward course. In a dead and frozen world Man, too, will be dead. There is little encouragement for him in the history of the universe. From earth to the furthest star he sees a vast system proceeding on its inevitable course without

hindrance or help, working out its fate according to immutable law. There is nothing in it to hint at any special importance for his race or any destiny but that of the insect and the worm. Only the mystics and philosophers, and the whispers that come to us from another plane, point a different way and promise a consummation of ineffable grandeur.

But the greatest problem for us is the problem of existence itself. How does it happen that there is anything at all? By every law of reason and common sense we should have expected to find Nothing in the midst of a vast and aching void. No more baffling question knocks at the door of the intellect. None waits more hopelessly for its reply. Whichever way we turn we are faced with impenetrable darkness. Hard as it is to believe that Mind and Matter have survived from an infinite past, it is harder still to believe that they arose spontaneously out of a precedent nothing. Choosing the lesser impossibility we assume an infinite past, and are immediately met by another insistent problem—how to account for our own very indifferent perfection after so many long years of perfecting. Can it really have taken all the years of infinity to produce — us? Or did God wake up after an eternity of brooding, feel the need of Man's companionship and only then begin his fashioning? It is not credible that after infinite ages of contented lack the need for him was suddenly felt. Reason points rather to a process of evolution and involution, never begun, never ceasing and never to end; a sort of perpetual boiling with bubbles ever rising and sinking—some of which bubbles are Man.

THE AURA AND COLOUR TREATMENT.

The important lecture on "Colour Therapy and its Practical Application," which Mr. Percy R. Street delivered before the Alliance in February of last year, is recalled to our minds by the statement that Mr. Kemp Prossor, who is responsible for the beautiful schemes of room-decoration on view at the Ryder Galleries, specialises in colour treatment, particularly for children. In a recent interview reported in the Press, he said:—

I am at the present moment prescribing for a little girl who is suffering from melancholia, and cannot bear the sunlight. It is a graduated colour treatment. Just now her surroundings are primrose. Before I design a nursery I always play with the child, and from the colours I see playing around it (some people call it the aura), infinitely more beautiful than the colours of grown-up people, I devise a room harmonising with the child's vibrations. Children are extraordinarily sensitive to colour. When I was a child I could not bear crimson. If there was any crimson near me I used to cover it up. Now I know that that particular shade of red is devitalising. Last winter at a dinner party where red shades were used the hostess said to me, "What is the matter with us all, we are so dull?" I said, "Ask the butler to remove those red lamp-shades and substitute orange." She did so, and the conversation became quite sparkling. Orange is a stimulant to intellectual brilliancy. In dress some colours are protective. For instance, black keeps at bay the people who drain one's vitality and absorb one's ideas.

The interviewer added that Mr. Kemp Prossor had a scheme of colour cure for criminals, and hoped soon to put his ideas into practice by painting a prison cell. "Colour," Mr. Prossor declared, "has a wonderfully beneficial effect on criminals and lunatics. But of course the colours must be blended with scientific exactness till they harmonise absolutely with the temperament of the patient. Some colours, used alone, are absolutely poisonous."

ANSWERS TO CORRESPONDENTS.

G. DE AGUIRRE (Washington).—Thank you. The story has been found available—and welcome.

G. E. KNIGHT ADKIN.—Thank you for the cutting. It is a story which seems to have been floating about in many other parts of the country, with local variations, and we are rather doubtful of it. Thank you, none the less.

"TORMENTED."—We have your letter, and would refer you to the leading articles appearing in the last few issues of LIGHT, which deal generally with the subject. Would it not be better to cease your experiments altogether and take up other interests until your health is more stable?

ART AND THE WORLD BEAUTIFUL.

We take the following passages from "Hermaia" (J. M. Dent and Sons, Ltd.), a book full of fine thoughts on art and its relation to life, by Mr. Colin McAlpin, a former contributor to LIGHT:—

It is difficult to suppose that a world, however spiritual, is entirely voided of what we understand by form and substance. If the spiritual world be an immanent world impinging on this, the world present to our senses, surely the principle of immanence could have little value for us apart from efficient relativity and intensive continuity. We do not leap from matter to spirit at a bound. Even science teaches us that matter is a relative term and capable of a graduated substantiality. Further, if man has a spiritual body why not an environment correspondent with such a body?

As Milton asks:—

"What if earth

Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought?"

In the words of Albert Durer, "Art lies hid in Nature," and we might add it is the function of the artist to disclose the secret. It does seem, moreover, that on some supreme occasions painting gives us an intimation of a beyond, and seems to shadow forth the spiritual ideal according to which are fashioned the things that do appear. Thus Henry James, in reference to landscape painting, writes that: "I seem to be in communication with sources to which I owe the apprehension of far more and far other combinations than observation and experience, in their ordinary sense, have given me pattern of."

If we postulate mind or spiritual consciousness as the governing principle in both man's body and nature, which latter may be regarded as the divine garment of the World-Soul, then manifestly we have in the one case a character or spirit at once imperfect and still in the making, and in the other a Spirit behind the Universe at once perfect and omnipotent. Now since the bodily configuration of humanity is slowly conforming to the inner spiritual and governing principle which is the man himself, mankind is obviously, with the evolution of the perfectibility of character, working out for itself a more excellent type of bodily beauty. Indeed, making due allowance for heredity, the form and features are an index of character, since mind is for ever leaving its impress on the physical.

"For of the soul the body form doth take,
For soul is form and doth the body make."

The latter, however, being what it is, may not be entirely amenable to the spiritual. Perhaps man's spiritual body may more readily reflect his inner condition of being. So Spenser the poet says: "The Redeemed are all beautiful." And this since they are ultimately released from the domination and less responsive element of matter. We hold, therefore, that the idealistic figure painter aspires to a vision of the psychic body of man. And surely imaginary figure painting exhibits at its best this essential psychic pliability, since all true art aims at being ultimately ultra-physical. Let us not forget, however, that the psychical is not the spiritual, nor the cosmical the moral. The astral, in short, is still the natural, however rarefied and ethereal it may be; the apparitional, however immaterial, is still appearance. In other words, to be psychically endowed is not necessarily to be spiritually-minded.

Music functions "beneath the bottomless whirlpool of existence, behind the illusion of (pictured) Form and (poetic) Name," and prefigures the "perfection of Eternal Law." . . . In its ultimate it comes to be the dazzling type of the ethical end or chiefest Good of man. But whereas Hellenic philosophy would lay the accent on the static reason, music—like Christianity—places it on impelling Love. For God is more than the Aristotelian "thought of thought." He is love, and there is nothing greater; you cannot get behind that. Not therefore the great "Geometer," but the Eternal Lover of souls. So Browning:—

"God! Thou art love! I build my faith on that."

And love, says Myers, "is a kind of exalted but unspecialised telepathy—the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of the telepathic law." And what is this but music's secret union of hearts and sweet communion of souls—but music's interactivity of spirits?

WITH real humility one could not be jealous. Any diminution would be attributed to one's own fault.—CARMEN SYLVA.

ANIMAL GHOSTS AND GHOST-SEERS.

The question of "animal ghosts"—one can hardly say "animal spirits"—has always had an interest for students of psychic subjects. Examples of modern *séance* phenomena associated with the presence of animals are plentiful, and there is also a considerable literature of the appearance of animal ghosts in ordinary circumstances. Recently the "Daily Call" took up the question, "Have animals a future life and do they possess psychic faculties?" The question, so far as Spiritualists are concerned, has been answered many times satisfactorily. Nevertheless, as the "Daily Call" tells us, these matters have for many years occupied the attention of eminent scientists, particularly those on the Continent. After a reference to the researches of Professor Ernest Bozzano, the journal proceeds to give some stories illustrative both of the psychic powers of animals and their survival of death—from which we take the following:—

Canon MacColl tells the story of a young woman who possessed a dog, of which she was very fond. She left home on a visit to friends at a distance. One day, during her absence, her dog, chancing to look out of the drawing-room window, uttered a bark of joy and rushed out upon the lawn, where it began leaping and barking on one spot, as if in recognition of an absent friend standing there. Then, suddenly stopping, it looked up, uttered a howl of terror and rushed back trembling into the house. News soon after arrived that at that very time the absent owner of the dog had died.

Sir H. Rider Haggard a few years ago had a curious experience. While asleep he dreamed that a black retriever, the property of his eldest daughter, was lying on its side among some brushwood beside the water. The animal, in the dream, was trying to speak, and; failing, transmitted to the sleeping novelist the knowledge that he was dying. Inquiry proved that the dog had been run over by a train on the night of the dream. A clergyman was once driving a trap along a country road when the horse suddenly stopped, pricked up its ears, and looked straight ahead, as if startled. At the same time the clergyman saw the apparition of a man. Later on, he heard that several other people had seen the same apparition at the same spot, and ascertained that a man had committed suicide there.

The late Mr. Andrew Lang said that he knew of cases in which phantasms of dogs had been seen and heard collectively by several persons simultaneously. He tended to agree with the tribes of North-West and Central Queensland that dogs, like men, had *khoi*, or spirits, and noted that the Chinese had also suggested the same idea about monkeys.

The Rev. Charles L. Tweedale tells a story of a ghost dog which belonged to his aunt, who died in 1905, the dog having died some time previously. In 1910 her apparition was seen by several members of her family in daylight and by full lamp light. It was sometimes accompanied by growlings and scratchings which puzzled them all greatly. At last the mystery was solved by the appearance of the aunt accompanied by the dog. The animal was twice seen with its mistress, on one occasion by four persons in broad daylight. One child present was so deceived by the apparition that she crawled under the bed after the dog, which she thought was real, only to find that it had vanished. [This case has already appeared in *LIGHT*.]

A correspondent of the "Daily Call" sends the story of a ghost cat which used to visit her house at Cricklewood. She states that she saw it on several occasions when sitting in the drawing-room reading, and one night its presence was made manifest to her by her own cat in the flesh, which arched its back and began spitting and swearing at the ghost cat which our correspondent saw perched on a table.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of "LIGHT" at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

If you are to be great, your person must disappear behind your work.—CARMEN SYLVA.

SIDELIGHTS.

The March "Review of Reviews" contains a portrait of Dr. Platon E. Drakoules, LL.D. It was Dr. Drakoules who translated "Julia's Letters" into Greek.

Miss Rachel J. Fox, of Falmouth, author of "Rays of the Dawn" and "More Rays of the Dawn," informs us that she will shortly be issuing a booklet to be called "Unexpected Tidings of the War and of the Future," containing a variety of inspirational writings and a reprint of the visions of the Coming Christ from "Rays of the Dawn."

Concerning Councillor Appleyard's pamphlet referred to in *LIGHT* of the 13th inst., the Rev. Chas. L. Tweedale writes:—

Mr. Appleyard's pamphlet is an excellent one for distribution, and, I understand, can be obtained by societies at a cheap rate. Application should be made to Mr. Appleyard. In the next edition I should like more to be made of the fact that some clergy and ministers of the churches *are* alive to the pressing importance of our subject, and have urged the same facts upon their respective communions for years. The heaven is working, if slowly.

A humorous correspondent suggests that Mrs. Malaprop would have described a ghost as due to a temporary apparition of mind. But Mrs. Malaprop could never have competed with a dear old lady of whom the late Miss Rowan Vincent once told us. As a medium, the old dame was much concerned over the attacks of critics. "They say," she complained, "that mediumship is all due to 'hypotsum'" (hypnotism)!

Another instance of the altered tone of the Press to our subject is to be seen in the allusion in the "Daily Citizen" of the 13th inst. to "the extraordinary growth of interest in Spiritualism," both throughout this country and on the Continent, "since the war began to take its tragic toll of lives." "In Manchester and the neighbourhood there are," said the "Citizen," "some fifty Spiritualist halls. Before the war the attendances at many of these were meagre. Now, practically all of them are crowded to the doors, not only on Sundays, but on several nights during the week. The new-comers are, for the most part, people who have been bereaved by the war—wives, parents, sweethearts."

A representative of the "Citizen" had been told by our old friend, ex-Councillor Will Phillips, that he had been greatly impressed by the manner in which thousands of people who had lost relatives and friends had turned to Spiritualism in the hope of gaining solace. "He himself knew of a large number of cases in which relatives of men killed in battle had, through attendance at Spiritualist halls, passed from scepticism to belief—had, in short, become convinced of 'a life beyond.'"

"O. M." ("The Occult Messenger") for March includes a character sketch and portrait of the Tsar, accompanied by a horoscope, and an article on "The Message of Mars," by Professor A. Bickerton, the well-known astronomer. There are the usual exuberant and optimistic predictions concerning the course of the war—an especially cheery feature this. Here is a racy example:—

Russia's star turn predicted last month was performed upside down. She will be topping the bill for the coming month. She is exhausting the Germans' legions and wearing them down to a man.

The rationale of the creation of an angel consists not in summoning spirits from afar but in opening the operator's eyes upon angels who are always there.—EVELYN UNDERHILL.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

Life After Death.

SIR,—In a newspaper discussion of subjects like this, some misunderstanding is almost as inevitable as the spending of ink; misrepresentation a resulting accident. In his letter that induced me to break my rule of abstinence from correspondence of this kind, Mr. E. K. Robinson begins by exhorting us not to let "discussions of general topics divert our minds from the question which is our proper subject," namely: "What explanation can be offered for the belief that, while our spirits after death become integral parts of the Great Spirit or 'return to a central store or larger self,' as Sir Oliver Lodge expresses it, they can also remain as 'separate and divided spirits' with individual freedom of action? . . . What I want to know is how such a conception can be justified."

I understood that the "proper subject" of this discussion was the "survival of personality after death" (individual immortality), occasioned by Sir Oliver Lodge's references to "proofs" (evidences) in the "Times"—not the problem of "free-will" here or hereafter. Mr. Robinson's presentation of the latter, however, is only the ordinary formula slightly paraphrased. The phrase "individual freedom of action," put by Mr. Robinson in quotation marks as if it were mine, is his own, as shown above without inverted commas. My attempt was merely to justify the *conception* in question, not to base any argument, large or small. Individual immortality as a problem for the intellect is wholly beyond treatment in newspaper correspondence. It may be possible to deal with it profitably in a book of moderate size. For years I have been trying to do so.

Again, Mr. Robinson writes: "The argument that, *because* we appear to be separate here, therefore we must be separate hereafter, is double-edged; the natural corollary being that *because* we appear to be separate here, therefore we must have been separate previously." Since we have been considering our future after death, not our past before birth, the natural corollary is not as above stated. Moreover, I wrote: "What is implied in the ceasing to *appear* as separated from one another by barriers of matter?" Surely the immediate implication from the italicised word is that even here our "separation," which for ages the mystics have regarded as a heresy, is an appearance rather than a reality.

With respect to the "barriers of matter" that so admirably serve the present life, the true character of their separateness is finely suggested scientifically in the quotation from Faraday (March 6th). We must not forget that the definitions of matter, like the definitions of life, are so unsatisfactory that new ones are still in demand.—Yours, &c.,

W. B. P.

[This correspondence must now close.—Ed.]

Is Nietzsche Responsible?

SIR,—I apologise to "W. C. A." for my carelessness in misapplying to Nietzsche the epithet which only described the superman, but as the latter was his ideal I do not see that my inaccuracy has done any injustice to "W. C. A.'s" presentation of him. The common notion that the superman would be a combination of Cæsar Borgia and Jan of Leyden, the Anabaptist, seems to me entirely without foundation, and consequently all violent reprobation of him to leave Nietzsche quite untouched. The "suspicion" that the latter is responsible for German atrocities seems to me anything but "reasonable." He wrote: "It is better to perish than to hate and fear; it is twice better to perish than to make oneself hated and feared." Also "A good victory makes the vanquished rejoice, and must have about it something divine that spares humiliation." Why not call Carlyle ruthless, with his admiration for the strong man and contempt for "rose-water"? But to the main point—No, I do not think it can be shown, and certainly I never tried to show "that Nietzsche is not anti-Christian"

(I'm afraid I must leave out the "utterly"), but while our own country, politically and industrially, is so far from being Christian, I do not feel I have a right to be shocked at this. Imagine when the Army estimates are before the House, an honourable member proposing to resist not evil, to love your enemies, the uproar and mockery that would ensue; such conduct for a nation would be voted slave morality. Our Christianity is like a best china tea-set, got out and admired on Sundays, but thought too delicate to bear the wear and tear of daily use. Nietzsche was for sincerity in all things.

I can assure "W. C. A." that I have not been misled by the glamour of the style, though I am sensitive to it in the great prose poem of Zarathustra; the other less poetic books in which he makes his thought clearer are well worth study; and he has said such very unkind things about the Germans and their "culture" that he ought to be popular at the present time. If you lay the blame for the war on Bernhardt you must lay it on his master Treitschke, and then you cannot logically lay it on Nietzsche, who hated and opposed his doctrines.

"Learning from one's enemies what there is good in them is the best way to love them." This Christian sentiment is Nietzsche's. I hope that Nietzsche's critics will at least learn enough of his mind to be just to him. A friend, seeing my letter in LIGHT, has sent me five addresses in time of war, entitled "Which Gospel do You Accept?" by Stanley A. Mellor, B.A., Ph.D. (published by the Liverpool Booksellers' Co., Ltd., price 6d.), two of which deal with Nietzsche's teachings in a very fair manner, yet from the Christian point of view, and would be a help in forming such a judgment. I agree that he is a tragic figure, but in tragedy must there not always be an element of greatness?—Yours, &c.,

C. JESSIE VEREL

[This correspondence must now close.—Ed.]

SOCIETY WORK ON SUNDAY, MARCH 21st, &c.

[EASTER HOLIDAYS.—As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any contributions under this head in our next issue.]

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King gave a most instructive and enlightening address entitled "Life and Death." Mr. W. T. Cooper presided.—77, *New Oxford-street, W.C.*—On the 15th inst. Mrs. Clara Irwin gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Mrs. M. H. Wallis gave an address in the morning on "The Power of Prayer"; and in the evening answered questions. For next week's services see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Enlightening inspirational addresses by Mrs. Fairclough Smith, the aim of the morning discourse being especially to help those just killed in battle; and the evening dealing with "The After Effect of the War on the World." For next Sunday's services see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Miss Violet Burton gave a most inspiring address. Sunday next, at 7, Mr. Robert King, on "Heaven and Hell."

SHEPHERD'S BUSH.—73, *BECKLOW-ROAD.*—Dr. Eells gave an address on "Love." Sunday next, 11 a.m., public circle; 7 p.m., Mr. Blackman. Thursday, at 8, Mrs. Stenson.—M. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, very helpful circle; evening, inspiring address by Mr. A. C. Scott on "The Divine Companion." Sunday next, 11 a.m., circle; 6.30 p.m., Mr. W. E. Long, trance address.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. M. Gordon spoke on "Who are the Dead?" and gave clairvoyant descriptions. Sunday next, address by Mr. G. Tayler Gwinn.—M. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. H. Wright gave an address on "The Perfect Way," followed by clairvoyance. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. E. Alcock-Rush. Friday, at 8, public meeting April 4th, Mr. Lovegrove. 11th, Mrs. Neville.—F. K.

BRITTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Mr. J. H. Carpenter read a paper entitled "The Physical Body, God's Temple." Sunday next, at 3 p.m., Lyceum; 7, address by Mr. J. C. Thompson. April 4th, Mrs. Miles Ord. Easter Monday, Social. Circles as usual.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Davies gave an address and clairvoyant descriptions to a large and appreciative audience. Sunday next, at 7 p.m., Mrs. Maunders, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

CROFTON.—GYMNASIUM HALL, HIGH-STREET.—Mr. G. R. Symons gave helpful and interesting address. Sunday next, 11 a.m., service, followed by circle. 7 p.m., address by Mr. Richard Boddington. Members' quarterly meeting at close. Thursday, 8.15, short service and circle (members only).—B.

WOOLWICH AND PLUMSTEAD.—Mr. P. O. Scholey, address on "The Outlook," and clairvoyance. 17th, Miss Biggs gave address, and Miss Giffin clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. H. Wright, address and clairvoyance; 8.30, public circle. 31st, Miss Woodhouse, address and clairvoyance.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—In the absence through illness of Mr. E. W. Beard, Mr. Connor gave an address on "What Spiritualism is"; Mrs. Connor followed with successful clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Pulham, clairvoyance. April 1st, Mr. and Mrs. Hayward. Good Friday, tea and circle at 6. 4th, Mrs. Greenwood.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Addresses by Mrs. Harvey, of Southampton, followed in the morning by clairvoyance, and in the evening by auric readings. Mrs. Harvey also gave psychometric readings on Saturday and Monday. 18th, address and descriptions by Mrs. Clempson. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Alderman D. J. Davis, address. April 1st, 8.15, Mrs. Neville, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. Jones gave descriptions; evening, Mrs. Alice Jamrach gave an address on "God, Man and the Universe"; also descriptions. 17th, address and descriptions by Mrs. Maunders. Sunday next, 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Wednesday, Mrs. Evelina Peeling. Good Friday, 3 p.m., séance; 5, tea; 7, social evening. April 4th, 7 p.m., Mrs. S. Podmore.—J. F.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—In the unavoidable absence of Mr. F. T. Blake (President, S.C.U.) through illness, a helpful public circle was held in the morning and a good address and clairvoyant descriptions were given in the evening by Mr. C. N. S. Moorey. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. F. G. Clarke, address; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle, 8 p.m. Also Wednesday, 3 p.m.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Miss Hibbert gave addresses and descriptions. Sunday next, at 11.15 a.m., and 7 p.m., Mrs. Cannock; also on Monday, 7 p.m., 1s. each. On Good Friday, 7 p.m., Mr. Panter, clairvoyance.—A. C.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, usual circle; afternoon, forty Lyceumists were taken to the Demonstration of Lyceums, at King's Hall, Elephant and Castle, and a prize medal was won for individual efforts; evening, interesting meeting addressed by Mr. Percy Smyth, and Messrs. Newman, Bloodworth, and Ashley, the latter giving recognised clairvoyant descriptions. Sunday next, 11.30, circle; 7 p.m., Mr. J. F. Miles, address; Anniversary of Modern Spiritualism. Thursday, 8.15 p.m., Mr. Godfrey Levy, psychometry. Silver collection.—P. S.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mrs. Grainger; evening, address by Councillor Rabbich, of Paignton; clairvoyance by Mrs. Grainger.—J. H.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mrs. Neville gave an address, followed by clairvoyant descriptions. Mr. and Mrs. Godley's duet and solo were thoroughly appreciated.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Lethen and Mr. Elvin Frankish. Spiritual vision by Mrs. Lethen.—E. F.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Mr. Johns gave an address to a crowded meeting. Meeting conducted by Mr. Arnold. Soloist, Mrs. Huggill.—E. E.

SOUTHAMPTON.—SPIRITUALIST TEMPLE, PORTLAND-STREET.—Addresses by Mr. A. G. Newton. 18th, address and clairvoyance by Mr. F. T. Blake.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Harry Fielder gave an address, and the president followed with clairvoyant descriptions and messages.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning and evening, addresses by Mr. W. H. Evans, of Merthyr Tydfil; subjects: "Prayer" and "The Larger Psychology." Discussion followed.—W. G.

TORQUAY.—An excellent inspirational address by the president (Mr. E. Rugg-Williams) on "Creative Thought," followed by clairvoyance. 18th, public circle for clairvoyance and psychometry, conducted by Private Stephenson, R.A.M.C.—R. T.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Annie Boddington gave an address and clairvoyant descriptions.—N. D.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. D. Hartley and Mr. Frank Pearce, of Portsmouth; descriptions by Mr. H. Mundy. 18th, address and descriptions by Mr. H. Mundy.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, healing service conducted by Mr. Tilby; afternoon, Lyceum session; evening, Mrs. Miles Ord delivered an address on "Spiritual Truths."

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. E. Lingard spoke on "I Stood Perplexed" to a large audience. Clairvoyants, Mesdames Lingard, Chamley, Scholes, Haehling, and Sapper Reynolds.—E. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Life after Death" by Mr. Watson, clairvoyance by Mrs. Edith Marriott. 15th, ladies' meeting, psychometry by Mrs. Wake.—E. M.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. Hayward's address "Do Spiritualists Worship God?" and Mrs. Hayward's subsequent clairvoyant descriptions were much appreciated.—W. H. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. A. Vout Peters interested crowded audiences with two splendid addresses and clairvoyant descriptions accompanied by messages. On the 17th, 18th, 19th and 22nd, Mr. Peters gave clairvoyant descriptions and psychometry with excellent results.—J. McF.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle's control spoke on "Spirit Healing after Transition"; evening, the President gave an interesting discourse predicting a more universal aspect of religion after the present crisis. He also gave clairvoyant descriptions, and conducted the "after-circle."—C. A. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Morning, Mr. A. Punter, of Luton, spoke on "Man's Greatest Need"; evening, Mrs. Willison-Edwards (the President) read as a lesson an article by Horatio Bottomley, "On the Eve of Great Events," and Mr. Panter gave many clairvoyant descriptions, only two of which failed of recognition. 15th, address by Mrs. Lawrence on "The Souls of the Nations"; psychometrical readings by Mrs. Lawrence.—H. A. N.

A SUCCESSFUL BAZAAR.—The Little Ilford Society of Christian Spiritualists held a Fancy Bazaar and Sale of Work on Thursday and Friday, March 18th and 19th, in aid of a New Hall Fund. In the absence of Mrs. Septimus Croft, of Hove, through illness, the president (Mrs. A. Jamrach) opened the bazaar on Thursday, and Miss Gladys Catchpole, in a costume of gold and white, representing a lady-in-waiting, presented a beautiful shower bouquet. On Friday, Mrs. Walter Whiting, of Brighton, performed the opening ceremony, and Master Carl Jamrach, dressed as Little Lord Fauntleroy, presented the bouquet. Many of the ladies and children were dressed in fancy costumes. The following ladies officiated at the stalls, which were artistically decorated and well stocked with goods: Mesdames Catchpole, Thompson, Watson, Swann, Self, Lund, Tutt, Robertson, Marriott, and Jamrach. Mr. Lund presided at the bookstall. Miss Stella Thompson, Misses Muriel and Doris Bell, Miss Bush, Zilla, Miss Nita Holland (ventriloquist) and Mr. Watson contributed entertaining items to the proceedings. Clairvoyant and psychometric readings were given by Mrs. Clara Irwin and Madame Beaumont. We desire to express our thanks to all who in any way contributed towards our effort, which we consider (in present conditions) to be very successful, having realised a clear profit of £30.—A. J.

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Introduction.—The method by which the messages were received—The character of the writing—The communicating spirits—The circumstances under which the messages were written—How far were they tinged by the mind of the medium?—Power of controlling by will the production of writing—These communications mark a period of spiritual education—And, though to him who received them of great value, are published with no such claim on others.

Section I.—Special efforts to spread progressive truth at this special epoch thwarted by the Adversaries—Obstacles in the way—The efforts now made greater than men think—Revelation: its continuity—Its deterioration in men's hands—The work of destruction must precede that of construction—Spirit guides: how given—Spirits who return to earth—The Adversaries and their work—Evil—The perpetuation of the nature generated on earth—The growth of character—Each soul to his own place, and to no other—The Devil.

Section II.—The true philanthropist the ideal man—The notes of his character—The true philosopher—The notes of his character—Eternal life—Progressive and contemplative—God, known only by His acts—The conflict between good and evil (a typical message of this period)—These conflicts periodic, especially consequent on the premature withdrawal of spirits from the body: e.g., by wars, suicide, or by execution for murder—The folly of our methods of dealing with crime, &c., &c.

Section III.—Physical results of the rapid writing of the last message: headache, and great prostration—Explanation—Punitive and remedial legislation—Asylums and their abuses—Mediums in madhouses—Obsessing spirits living over again their base lives vicariously—Children in the spirit-world: their training and progress—Love and knowledge as aids—Purification by trial—Motives that bring spirits to earth again, &c., &c.

Section IV.—Time: April and May, 1873—Facts of a minute nature given through writing, all unknown to me—Spirit reading a book and reproducing a sentence, through the writing, from Virgil and from an old book, Rogers' Antipopriestian—Experiment reversed.

Section V.—Mediumship and its varieties—The physical medium—Clairvoyants—Recipients of teaching, whether by objective message or by impression—The mind must be receptive, free from dogmatism, inquiring, and progressive—Not positive or antagonistic, but truthful and fearless—Selfishness and vain-gloriousness must be eradicated—The Self-abnegation of Jesus Christ—A perfect character, fostered by a secluded life, the life of contemplation.

Section VI.—The Derby Day and its effects spiritually—National Holidays, their riot and debauchery—Spirit photographs and deceiving spirits—Explanation of the event: a warning for the future—Passivity needed: the circle to be kept unchanged: not to meet too soon after eating—Phosphorescent lights varying according to conditions—The marriage bond in the future state—The law of Progress and the law of Association—Discrepancies in communications.

Section VII.—The Neo-platonic philosophy—Souffism—Extracts from old poets, Lydgate, and others written—Answers to theological questions—The most difficult to approach are those who attribute everything to the devil—The pseudo-scientific man of small moment—The ignorant and uncultured must bide their time—The proud and arrogant children of routine and respectability are passed by, &c., &c.

Section VIII.—The writer's personal beliefs and theological training—A period of great spiritual exaltation—The dual aspect of religion—The spirit-creed respecting God—The relations between God and man—Faith—Belief—The theology of spirit—Human life and its issues—Sin and its punishment—Virtue and its reward—Divine justice—The spirit-creed drawn out—Revelation not confined to Sinai—No revelation of plenary inspiration—But to be judged by reason.

Section IX.—The writer's objections—The reply: necessary to clear away rubbish—The Atonement—Further objections of the writer—The reply—The sign of the cross—The vulgar conception of plenary inspiration—The gradual unfolding of the God-idea—The Bible the record of a gradual growth in knowledge easily discernible, &c., &c.

Section X.—Further objections of the writer—The reply—A comparison between these objections and those which assailed the work of Jesus Christ—Spiritualised Christianity is as little acceptable now—The outcome of spirit-teaching—How far is it reasonable?—An exposition of the belief compared with the orthodox creed.

Section XI.—The powerful nature of the spiritual influence exerted on the writer—His argument resumed—The rejoinder—No objection to honest doubt—The decision must be made on the merits of what is said, its coherence and moral elevation—The almost utter worthlessness of what is called opinion—Religion not so abstruse a problem as man imagines—Truth the appanage of no sect—To be found in the philosophy of Athenodorus, of Plotinus, of Algazzali, of Achillini, &c., &c.

Section XII.—The writer's difficulties—Spirit identity—Divergence among spirits in what they taught—The reply—The root-error is a false conception of God and His dealings with man—Elucidation at length of this idea—The devil—Risk of incursion of evil and obsession applies only to those who, by their own debased nature, attract undeveloped spirits.

Section XIII.—Further objections of the writer, and statement of his difficulties—The reply—Patience and prayerfulness needed—Prayer—Its benefits and blessings—The spirit-view of it—A vehemently-written communication—The dead past and the living future—The attitude of the world to the New Truth.

Section XIV.—The conflict between the writer's strong opinions and those of the Unseen Teacher—Difficulties of belief in an Unseen Intelligence—The battle with intellectual doubt—Patience needed to see that the world is craving for something real in place of the creed outworn, &c., &c.

Section XV.—The religious teaching of Spiritualism—Deism, Theism, Atheism—No absolute Truth—A motiveless religion not that of spirit-teaching—Man, the arbiter of his own destiny—Judged by his works, not in a far hereafter, but at once—A definite, intelligible system—The greatest incentive to holiness and deterrent from crime, &c., &c.

Section XVI.—The summing up—Religion has little hold of men, and they can find nothing better—Investigation paralysed by the demand of blind faith—A matter of geography what form of religious faith a man professes—No monopoly of truth in any—This geographical sectarianism will yield to the New Revelation—Theology a bye-word even amongst men—Life and Immortality.

Section XVII.—The request of the writer for independent corroboration, and further criticism—The reply—Refusal—General retrospect of the argument—Temporary withdrawal of spirit-influence to give time for thought—Attempts at establishing facts through another medium futile, &c., &c.

There are XXXIII. Sections in this Book.

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